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# THE ART OF

DYING WELL.

Deuided. into two Bookes.

WRITTEN

By ROBERT BELLARMINE  
of the Society of IESVS, and  
Cardinall.

*Togeather with a Relation of the said Cardi-  
nalls sicknes, death, and buriall in Rome.*

Translated into English, by C. E. of the same  
SOCIETY.

THE SECOND EDITION.



*Beati mortui, qui in Domino moriuntur. Apoc. xiv.*

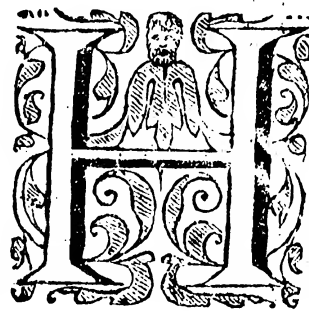
Blessed are the dead, who dy in our Lord.

Permissu Superiorum. M. DC. XXII.



T O  
THE RIGHT  
HONORABLE  
THE L. M. M.

*the Translatour wisheth all true  
Honour and Happynes.*



HAVING nothing of  
myne owne worthy  
of your Honorable  
Acceptance, or any  
way proportiona-  
ble to your Merits;  
I present you with  
a Strangers Labour in an English at-  
tyre: which although for quantity  
it be one of the least, and for tyme the  
last that hath come from that learned  
Pen; yet for generall profit it may

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proue the best, as treating a more familiar Argument then any of his other spirituall Books haue done.

Nothing is more certayne, nothing more vsuall then Death, which hath consumed all that haue gone before vs; and we, whether we will or nill, must tread the same path, and follow them. There is no exemption from this passage, to which (such is the swift and short course of our life) we doe not so much runne, as fly, and yet for the most part come to it before we would, yea altogether against our will; and that specially for the great horreur we conceaue thereof, which for the most part is grounded on the guylt of Conscience. For as the Wiseman saith, *timida est nequitia*, wickednesse is full of feare, and condemnes it selfe: and where the soule is surcharged with sinne, & hel-fire prepared to receiue the sinner, no meruayle though he feare and tréble:

or

## DEDICATORY.

or els for want of Fayth of the future life. For such as make their soules as mortall as their bodyes, and stretch their thoughts no further then to that which like beasts, they see with their eyes, doe easily with the Philosopher esteeme of death, as if it were, *Maximè omnium rerum horribilis*, of all things the most dreadfull, in regard that it depriues them of their temporall Emoluments, their Friends, Honours, Disports, and all esteemed Happines; so as the first, for feare of what is to come, these, for grieve of that which is past, esteeme death dreadfull. Or finally this falls out for want of due consideration thereof, of death I meane, which to such as haue it still before their eyes, as it is a bridle from sinne, and spur to vertue; so is it an encouragement against the poyson thereof. For the sting of this snake (as the Aopstle sayth) is synne, *Stimulus mortis peccatum*, which by

Arist.  
Moral.

1. Cor.

\* 3

con-

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continually meditation thereon, is taken away: *Memento mortis tue* (sayth Saint Hierome) & *non peccabis*, remember thy death, and thou shalt not sin; or as Saint Gregory sayth, *culparum laqueos euadent*, such shall walke so warily as they shall not fall into the snares of the enemy, or sting of death; and consequently shall be free from all feare, which the morall Philosopher did rightly obserue, and therefore gaue this aduise to his friend *Lucillus: Tu ut mortem nunquam timeas semper cogita*, that thou mayst neuer feare death, be alwayes thinking on it.

Which contemplation is so so-  
ueraigne and effectually, as our worthy Bishop of *Canterbury S. Anselme* writing to one, whome he very dearly esteemed in *England*, who had demanded his counsaile for spirituall direction, he gaue him only this aduise saying: So liue euery day as thou doest desire to be found at the last  
houre

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houre of thy life; and so euery day »  
prepare thy selfe as if to morrow thou »  
wert to dye, and to giue account vn- »  
to God; by this meanes thou shalt »  
proceed from vertue to vertue. So he. »  
Which graue aduise little needs any  
Commentary, & your Vertuous Dis-  
position as little needs my incite-  
ment. I know you are not vnmind-  
full heerof; I know your Zeale and  
Constancy in Gods cause; I know  
your Charity towards the afflicted,  
& cannot doubt of the continual vse  
of prayer & vertuous actions, wher-  
with now for many yeares you haue  
beene so well accustomed; which to  
dispose you to this end, as you need  
not feare, but with desire expect this  
passage, which will open Heauen,  
which will take you from the world,  
and restore you to God; which will  
loose the bands of this corruptible  
clogge, and inuest you for euer with  
immortall glory; and which finally  
from



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frō the sight of these trālitōry things, the meere shaddows of true pleasure, will bring you to the full sight of the Blessed *Trinity*, the maine ocean of all true delights, and there (as the Apostle sayth) *semper cum Domino erimus*, we shall for euer be with our Lord.

Thess. 4.

This is the happynesse of the Vertuous, *for euer* in the next life, *to be with our Lord*, who neuer in this life would forsake him, but still continued in his feare, and fauour vntill the end. These with triumphant security tread Death vnder their feete, whiles the wicked surprized & conquered by his force, are made a prey to his Tyranny, who is not moued at all, with their teares, cryes, or any intreaty, but no lesse scornes this their fruitlesse grieffe, then it doth the frayle power of the most potent Monarch of the world, which it ouerthrowes with as great facility, as the poorest

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poorest beggar; and that without all regard of degree, age, strength, riches; or what els soeuer the earth affords. This did *Clotharius* King of France (to name one for all) acknowledge, when being dangerously sicke as Saint *Gregory* of *Towers* doth recount, he sayd vnto such as stood about him: *Vah quid putatis? qualis est ille Rex celestis, qui sic tam magnos Reges interficit?* What thinke you my maysters? How great is the King of heauen, who in this manner doth kill so potent Kings? Death is the instrument of execution, which to such as prepare theselues vnto it, is a sleep and quiet repose, to others a most dreadfull bitterness and vexing torment; a Lambe, where it is subdued, a Lyon, where it doth overcome. The good wish for it, the bad abhorre it; but both the one & the other must of necessity vndergoe it; and I know not what greater folly or frenzy can be

Greg. Tm  
l. 4. histor.  
cap. 25.

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he imagined, then to be watchfull in light matters, and to forgoe this; to behould with attentue affection the thinges that flye from vs, and not to see whither our selues by the swift wings of tyme, are incessantly carryed; to see others euery where to dye, and yet to liue in such careles neglect as if euen in this life we were immortal; to belieue that there is a Hell, and Heauen, and neither to feare the one, or to desire the other; to know that euery one shall receaue according to the workes he hath done, good or euill: *Referet unusquisque* (sayth the Apostle) *propria corporis prout gessit, sine bonum siue malum*: Euery one shall receaue according to that he hath done in this life, either good or euill; and yet not to furnish himselfe with true merits, by the practise of vertue, which alone will crowne him with euerlasting felicity. *Filij hominum usquequo graui corde!* O yee sonnes of men

2. Cor. 5.

Psal. 4.

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en, how long will you be heavy-hearted?

But in vaine do I speake to them who haue their eyes shut, their eares stoppt, and their harts hardned; who will not vnderstand to doe well, who are fallen into the depth, and therefore intemine all countaile and will not be with-held from running headlong to the gulfe of perdition: there is no salue for such desperate soares, vn-

God by a singular mercy, *in manu potenti & brachio excelso*, in a strong hand, & powerfull arme, do reclaime them, which in many, yea most, he hath not. For albeit his Mercy be great, yet is his Iustice exact; and the number of the damned in hell fire, is more greater then of the seruants of God that are crowned in heauen; and when it is repeated in the Scripture, that many are called, but few elected; that the way to heauen is narrow, & few do enter; the way to hell is wide, and

Psal. 135.

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and troden by many; with the like *Provs*, Instructions for security, Fore-  
 All which will not awake them of warnings against dangers; in one  
 of this dead letargy and drowfy sleep hence you haue what to feare,  
 no warnings, no bookes, no threats that to follow, what to fly. So as this  
 no perswasion will auayle them. And the booke to such as can vse it well,  
 albeit I could wish that this world frame their liues to the prescript  
 might benefit all, yet that I may write thereof, is a rich Iewell, and heauenly  
 wish, but cannot expect. To your pleasure, of which we may truly say,  
 I know it will be gratefull, and beneficiall also, I hope vnto You, and the Author being perhaps neuer  
 others: at least so from my hart I write more, by reason of his great  
 desire it may be: and the subiect thereof, and weaknes, (for he wants not  
 of being so necessary, and the point of yeares of fourscore) this his last  
 therein treated so important, the gotten *Beniamin* deserueth more  
 cannot but much stir vp any well disposed mind to reflect vpon them. For besides the subiect and  
 posed mind to reflect vpon them. For instance thereof, it layes open the  
 For in this little Treatise you haue the *Idea* (or Image) of the Writer,  
 the principles and precepts of good at his Iudgement is of all wordly  
 Life, the vse of Prayer, Fasting, Austerity; where all his thoughts and  
 mes, and other vertues; you haue Actions haue still beene fixt and  
 uertisements for the Sacraments, how he is disposed to shut  
 to prepare your selfe vnto them, how the last period of his life; although  
 to receaue them; you haue remedies howne actions are more liuely cha-  
 gainst Tentations, Comforts in afflictions heereof, then any of his books  
 tion haue

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haue yet expressed; in so much as his Familiars he is more admired for his rare vertue, then he is renowned amongst strangers for his exquisite learning.

These motives, with the band of Gratitude for former Merits, haue emboldened me to make this Presentation vnto your Honour, as well by the meanes (seeing by better I cannot) to discharge my duty for your desert, as also for that I tender your spirit good, which heereby may not a little be aduanced. The root seemes bitter, but the fruit is pleasant, yea the bitterness it selfe is intermingled with delight: for the contemplation of death is only fearfull to such as are vnacquainted with it; when vse haue made it more familiar, then will the remembrance thereof be delightful because as the Prophet sayth: *Quia dedit dilectis suis somnum, ecce hereditas Domini*; when he shall bestow the

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sleep on his friends, then loe, is the inheritance of our Lord at hand. So as death is the end of our labours in this life; and the end (as the Philosopher sayth) is, or ought to be first intended, and specially regarded, because all doth depend thereon. What may I sayleth it a Ship to haue escaped many stormes in the wide Ocean, if in the returne within sight of the haven it be cast away? What is the Husband man the better, who hauing had a prosperous spring, if a little before harvest his corne be blasted? Or for the soldiers to haue fought a long and sharp battel with valour, if in the end they be ouerthrowne, & discomfited? The end must carry the crowne; till when all is subiect to vncertaine mischance. And so we see many for a long tyme to haue liued well, and euen then when they seemed ready to receaue their rewards, to haue miscaried, and lost all; but this commonly

T H E E P I S T L E

monly neuer befall the who hauing  
 their end still before the eyes of their  
 soule doe with continuall feare and  
 trembling worke their Saluation. O  
 which point, for that the worke it self  
 will speake at large, I shall not need  
 to adioyn more, but leauing the same  
 to your seriours view, commend the  
 successe of all vnto Almighty God  
 vnto whome I commit you, this se-  
 cond of Nouember, wherein we pray  
 for all faythfull soules departed, that  
 they may be fellows with the Saints  
 and for our selues, that we may be fel-  
 lowes of them both, in euerlasting  
 happynes. 1622.

Your Honours poore  
 Beadsman, and dutie  
 full Seruant.

C. E.



# T H E A R T

H O W T O D Y E W E L L .

T H E F I R S T B O O K E .

## C H A P . I .

*Of the first Precept of this Art of Dying  
 Well, which is, That he who desi-  
 reth to dye Well, do liue wel.*

**B**egin now to treat of the  
 precepts or rules of this Art  
 which I will deuide into  
 two parts. In the first, I  
 wil set downe rules which  
 men should obserue, whiles they are in  
 good health. In the secōd others which  
 shall be necessary when they are dange-  
 rously

A

2 *The Art how to dye well.*

roufly sicke, and by all probality in danger to dye soone. In the first part, I shall deliuer the precepts which appertain vnto the vertues; then those which appertain vnto the Sacraments. For by these two wayes we are most of all holpen both to liue, and to dye well.

But before both these, this general rule is to be premised, to wit that he liue well, that desires to dye well: for since that death is the end of our life, certainly euery one who liueth vertuously vntill the end, doth dye well: and he cannot dye ill, who neuer liued ill. As on the other side, he who hath alwayes liued ill doth so dye; and he cannot but dye ill who neuer liued well; & so it fareth in al other like things: for euery one who keepeth on the right way to the place where he goeth, arriueth, without any missing or going out of the way: but he who mistaketh the right way shall neuer come to the end he would; he who studieth diligently to attayne learning, will soone become learned, & doctour also in that he professeth, and he who goeth alwayes to schoole, but applyeth not his mind vnto learning, doth but leese both

tyme

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3

tyme and labour.

Some perhaps will alleadge the example of the good Theefe, who alwayes liued ill, and dyed well, and made a happy end. But it is not so: For that good Theefe rather liued deuoutly & religiously, and therefore, dyed also so saintly. For notwithstanding that he spent the greatest part of his life wickedly, yet he so well bestowed the other, as he easily blotted out all former offences, and attained vnto great & singular merits. For enflamed with charity towards God, he openly defended Christ from the slanders of the Iewes; and hauing the like loue towards his neighbour, he warned and checked his blaspheming companion, and endeauored al he could to recall him to a better life; for as yet he was in this mortall life when he sayd vnto his fellow, *neque tu times Deum qui in eadē damnatione es? Et nos quidem iustē: nam digna factis recipimus*; *hic verò quid maligessit?* Neither doest thou feare God who art in the same condemnation? & we indeed iustly: for we receaue according to our deserts; but this mā what hath he done amisse? Neither was the same theefe as yet departed

this

A 2

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*Luc. 23.* this life whē he spake those noble words in which he confessed Christ, and implored his help, *Domine memento mei cum veneris in regnum tuum*: O Lord remember me whē thou shalt come into thy Kingdome, and therefore this good thiefe semeth to be one of those who came last into the vineyard, and receaued his reward before the first.

*Matth. 20.* True then, & general is this principle *he who liueth wel, doth dye well.* And this other in like manner, *he who liueth ill, doth dye ill.* Neither can it be denyed that it is a very dangerous matter to delay the change of our life frō vice to vertue vntill the last cast; & those to be far happier, who begin to beare the yoke of the law of God, as Hieremy sayth, *ab adolescentia sua*, from their youth; and those in euery respect to be happiest of all, who as the Apostle saith, *empti sūt ex hominibus primitiis Deo & Agno*, were bought frō among men the first fruites vnto God & the Lambe, who, not only, *were not defiled with women*, but neither, *was there any lye found in their mouth*; & they are without spot before the throne of God. Such was Hieremy the Prophet, S. Iohn Baptist, & aboue al, the Mother of our Lord

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5 Lord, and many other Saints of both sexes, which the knowledg of God alone doth comprize.

Wherefore let this principle stand without all checke, or controule, that the rule of *dying well*, dependeth vpon the other rule of a good life.

C H A P. II.

*Of the second precept of dying wel, which is to dye first to the world.*

NOW then to proceed that a man do liue wel, aboue all things it is necessary that he die to the world, before he die to this corporall life. For all such as liue to the world, are dead to God; and it is impossible that any can begin to liue to God, vnles he first die vnto the world. This verity is so euidently deliuered in the holy scriptures, as it cannot be called into question but by Infidells & misbelieuers: and that in the mouth of 2. or 3. witnesses euery word may stand, I will alleadge the holy Appostles, S. Iohn. S. James, and S. Paul, witnesses beyond al exception

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exception, as in whome the holy Ghost who is the spirit of truth, did most clearly speake. So then writeth S. Iohn the Apostle & Euangelist, or rather affirmeth Christ thus to speake, *Venit Princeps mundi huius, & in me non habet quicquam*, the Prince of this world cometh, and in me he hath nothing: wher, by the Prince of the world he vnderstandeth the deuill, who is the Prince of all the wicked, and by the world the company of all sinners who loue the world, & they are beloued of the world, and the Euangelist addeth a little after, *mundus vos odit, scitote quia me priore vobis odit habuit: si de mundo fuissetis, mundus quod suum erat diligeret: quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus*. If the world doe hate you, know ye that it hated me before it hated you: if you had bene of the world the world would loue his own; but because you are not of the world, & I haue chose you out of the world therefore doth the world hate you: & in another place, *ego non pro mundo rogo, sed pro eis quos dedisti mihi*. I pray not for the world, but for those whome thou hast giuen vnto me. In which wordes our Saviour plainly declaereth by the word world, to be vnderstood those who with

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their Prince the deuill, shall heare in the last day of Iudgement that sentence pronounced against them: *Ite maledicti in ignem eternum*, go ye accursed into hell fier. The same Apostle in his epistle addeth, *polite diligere mundum neque ea quae in mundo sunt*. Doe not loue the world nor those things which be in the world: if any man loue the world, the charity of the father is not in him, because whatsoeuer is in the world, is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, which is not of the father, but of the world; and the world passeth away, and the concupiscence thereof; he who doth the will of God remaineth for euer.

Now let vs heare his fellow-Apostle S. Iames who thus speaketh in his epistle, *Adulteri, nescitis qui amicitia huius mundi inimica est Dei? quicumque ergo voluerit esse amicus saeculi huius, inimicus Dei constituitur*. You adulterers, know you not that the friendship of this world is the enemy of God? whosoever therefore wil be a friend of this world is made the enemy of God.

Finally let vs heare S. Paul fellow Apostle whom both, and the vessell of electio:



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2. Cor. 5. he in his first epistle to the Corinthians, writing vnto all the faythful sayth, *debueratis de hoc mundo exijſſe*, you should haue gone forth out of this world: & agayne in the ſame epistle, *dum iudicamur à Domino corripimur, vt non cum hoc mundo damnemur*, whiles we are iudged of our Lord we are punished, that we may not be damned with this world. Where euidently he declareth the whole world to be dāned at the latter day, and therefore by the world he vnderstandeth not heauen and earth nor al the people of the world, but thoſe only who loue the world; for the iuſt & vertuous in whoſe breſts the loue of God and not the luſt of the fleſh doth raygne and preuaile, are indeede in the world, but are not of the world; but the wicked and vngodly are not only in the world, but are of the world, and for that cauſe, not the charity of God doth rule & raigue in their harts, but the concupiſcence of the fleſh, that is leachery, and the concupiſcence of the eyes, that is couetouſnes, & pride of liſe that is ſwelling ambition, by which they aduaunce themſelues aboue others, and imitate the arrogancy and pride of Lucifer, and not the humility and meeknes

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9

meekenes of Ieſus-Chriſt.

And this being ſo, if any man will indeede learne this Art of dying well, he muſt ſeriously, not in word & tongue but in worke and truth, go out of the world, yea & die alſo to the world, & ſay with the Apoſtle, *mibi mundus crucifixus eſt & ego mūdo*, the world is crucified to me & I to the world. This great & weighty affayre is not *ludus puerorum*, ſport and paſtime of children, but a moſt important and difficult matter: and for that cauſe our Lord being demanded, whether the number of ſuch as are to be ſaued were ſmal, answered, *contendite intrare per anguſtā portā*, ſtrive to enter in at the narrow gate; and more largely in S. Mattheu, *intrate per anguſtam portam, quia lata eſt porta & ſpatioſa via eſt que ducit ad perditionem, & multi ſunt qui intrant per eam: quā anguſta porta & arcta via que ducit ad vitam, & pauci ſunt qui inueniunt eam*? Enter in at the narrow gate becauſe the gate is wide, & way is broad which leadeh to perdition, and many there be who do enter by it: how narrow is the gate and ſtrayt is the way that leadeh vnto liſe, and ſew there be that do find it?

Galat.

Luc. 1

Matth.

A 5

To

To liue in the world and to con-  
temne the commodities of the world, is a  
most hard and difficult thing: to see faire  
things & not to loue them, to tast sweet  
things and not to be delighted with the;  
to despise honours, to desire labours, to  
put himselfe in the lowest place, to yield  
vnto others all higher degrees, & finally  
without flesh as it were to liue in flesh,  
is rather to be termed an Angelicall the  
a humane life; and yet the Apostle writ-  
ting to the Church of Corinth, in which  
almost euery one liued togeather with  
their wiues, and consequently were ney-  
ther Clergy men, nor Monkes, nor An-  
chorets, but as we now vse to tearme  
them, were secular men; in this manner  
notwithstanding he speaketh vnto the:  
*hoc itaque dico fratres, tēpus breue est &c.* This  
therefore my brethren I say vnto you, the  
tyme is short; it remayneth that such as  
haue wiues, be as though they had them  
not, and those who weep as though they  
wept not, & those who are glad as thogh  
they were not glad, & those who buy as  
thogh they did not possesse, & they who  
vse this world as thogh they vsed it not,  
for the figure of this world doth passe a-  
way

way. Of which words this is the sense,  
that the Apostle exhorteth the faythfull,  
that hauing their hope fixed on heauen-  
ly happines, they be so litle addicted to  
worldly thinges, as though they had no-  
thing at all to do with them: that they  
loue their wiues, but with so moderate  
loue as if they had them not; if necessi-  
ty cause them to mourne for the losse of  
their children or goods, that they mourn  
in such manner as though they were nei-  
ther griued nor mourned at all; if they  
haue cause to reioyce for the wealth or  
honour they haue gotten, that this ioy  
be so smal as if they did not reioyce; that  
is, as if their ioy apperteyned not vnto  
them: if they buy lands or houses, to  
shew so little affection to those things,  
as if they did not possesse them as their  
owne; & finally the Apostle comaun-  
deth vs so to liue in the world, as if we  
were strangers, guests, or pilgrims in the  
same, and not true inhabitants: which  
the Apostle S. Peter more plainly teacheth  
saying: *Obsecro vos tāquā aduenas & peregrini*  
*nos abstinere vos à carnalibus desiderijs quæ mi-*  
*litant aduersus animā:* I beseech you as strā-  
gers, and pilgrims to refrayne your selues  
from

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from all carnall desires, which warre against the soule. By which wordes the most blessed Prince of the Apostles will haue vs so to liue euen in our own town and house, as if we liued in another maner howse, and in some forren countrey as broad; not heeding at all whether there be plenty or want in the place: which therefore he doth comaund vs, *That we may absteyne from carnall desires which warre against the soule*, for these carnal desires doe not so easily assault vs whē we see other mens things that do not belong vnto vs, as when we see those which we esteeme our own. This thē is to be in the world, and not to be of the world, which properly concerneth them who are dead to the world, and liue to God, and for that cause they feare not temporall death, which endomageeth them nothing, but rather is gaynesful vnto them, according to that of the Apostle, *mihi viuere Christus est, & mori lucrum*, Christ is my life, and death my gayne.

But how many (trow you) shall we fynd in these dayes so dead to the world, as that they haue already learned to dye also well to the flesh, and therby

to

*The Art how to dye well.*

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to make sure their saluation? Truly I doe not doubt but that in the Cath. Church, not only in Monasteries, & in the Clergye, but amongst secular people also many holy men may be found, and such as are truly dead to the world, who haue learned this Art how to dye well: yet withall this cannot be denyed, that farr many more without cōparison are to be found not only not dead to the world, but so without measure tyed and addicted to the same, and so feruent louers of pleasures, honours, riches, and the like, that vnles they determine with themselves to dye to the world, and doe dye indeed, will doubtles come to a miserable death, and as the Apostle sayth, *be damned with the world.*

But these worldlings will say, It is too hard a matter to dye to the world, whiles yet we liue in it; and to neglect these benefits which God hath created for mē to enioy. To these I answered, that God doth neyther will, nor commaund men altogether to cast away wealth, honours, and other worldly emoluments: for *Abraham* was a special friend of God, and yet abounded in riches. *Dauid* also and

and *Ezechias*, and *Iosias* were very rich Princes, and withall deere friends vnto Almighty God: and the same we may say of many Christian Kings & Emperours, and therefore the commodities of this world, riches, honours, pleasures are not absolutely forbidden vnto Christian people, but the immoderate loue of the things of this world, which are called *S. Iohn*, the *concupiscence of the flesh*, *concupiscence of the eyes*, and *pride of life*. *Abraham* certes was exceeding wealthy, but he not only vsed moderatly his riches, but was most ready presently at the commaund of God to spend them all: for he who spared not his only Sonne, most vertuous and most deere vnto him, when God commaunded, that euen by the hands of *Abraham* himselfe he should be sacrificed, how easily at the same comaund had he bestowed or giuen away al his other wealth? Therefore *Abraham* was rich in substance, but richer in fayth and charity, & for that cause was not of the world, but rather dead vnto it: & the same we may say of other holy men, who abounded with riches, power, and glory, yea with Kingdomes also and Empires, because

being

being poore in spirit, dead to the world, & liuing only to God, they had most exactly learned this art how to dye well. And therefore not abundance of wealth, or sublimity of honour, or Kingdome, or Empire make a man to be of the world, or that he liue in the world, but *concupiscence of the flesh*, *concupiscence of the eyes*, and *pride of life*, which in one word is called *Cupidity*, or disordinate affection, & is opposite to the Theological vertue of *Charity*; & therefore if any through the grace and mercy of God begin to loue God for himselfe, and for his sake his neighbours, he beginneth to go out of the world; & his *Charity* increasing, the other disorderly appetite will go lesse and lesse, & so he will begin to dye to the world: for *Charity* cannot increase without the diminution of the other: & by this meanes it will come to passe also that, that thing which whiles those other passions were predominant seemed impossible, to wit, that a mā liuing in the world should not be of the world, through this increase of the loue of God, & decrease of disordinate affections, will become most easy; for that which to this *Cupidity* is a hard & insup-

insupportable yoke, is vnto Charity a sweet yoke and light burthen.

That then which before we sayd, to wit, that to go out of the world, and to dye to the world, is not the play of boyes, or pastime of babes, but a most weighty and difficult thing, and most truly said of such as haue not known the power of the grace of God, nor tasted the sweetnes of his Charity, & of such as are sensuall without spirit, for he who hath once tasted of the spirit of God, doth loath whatsoever flesh & bloud do suggest: therefore euery one who earnestly desireth to learne this art of dying well vpon which his euerlasting weale, and all true happines doth depend, let him protract no tyme, but presently go out of the world, & perfectly dye to the world when as otherwise it cannot possibly be: that a man can liue to the world & God together, and at once enioy both earth and heauen.

## CHAP.

## C H A P. I I I.

*Of the third Precept of the Art of dying well. Which is of the three Theologicall Vertues.*

**V**E haue shewed in the former chapter that he cannot dye well who goeth not out of the world, & dyeth not to the same. Now is to be added what he is to doe, who is dead to the world that he may liue to God, because it is graunted to none to dye well, that haue not liued well in this life, as I haue written in the first Chapter. The brieft summe of liuing well is expressed by the Apostle in his first to Timothy in these wordes. *Finis praecepti caritas de corde puro & conscientia bona, & fide non ficta*: the end of the commaundement is charity from a pure hart, and a good conscience, and an vnfeyned faith. The Apostle was not ignorant of the answere which our Saviour did giue to him who demaunded, *quid faciendo vitam aeternam possidebo?* what shall I doe to attayne euerlasting life? For he sayd: *Si vis ad vitam ingredi serua mandata*, if thou wilt enter into life keep the commaunde-

B

maunde

1. Tim. 2.

Matth. 23.

18 *The Art how to dye well.*

maundements, but he would explicate in few words the end of the principall commandement, on which the whole law and the vnderstanding and fulfilling therof & the way to euerlasting life doth depend; and withal he would teach what vertues, are necessary to perfection, of which elsewhere he sayd, *nunc manet fides, spes, caritas, maior autem est caritas*: now there remaine fayth, hope, and Charity, but the greater of those is charity, he saith therefore, *that charity is the end of the commandement*, that is, the end of al the commandements, the obseruance of which commandements, is necessary vnto good life: and this end is so placed in Charity, as that he who hath the Charity of God, fulfilleth all the commandements which appertayne vnto the first table, and he who hath the charity of his neighbour, fulfilleth all the Commandements which belong to the second table. This later part which might seeme more obscure he declareth in his epistle to the Romans, saying, *Qui diligit proximum &c.* He who loueth his neighbour hath fulfilled the law, for thou shalt not commit adultery, thou shalt not kill, thou shalt

1. Co r. 13.

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shalt not steale, thou shalt not beare false witnesse, and if there be any other commandement it is comprized in this word, thou shalt loue thy neighbour as thy selfe: the loue of thy neighbour worketh no ill, the fullnes therefore of the law, is loue. Out of which discourse euery one by himself may perceauie al the commandements which are referred to the worship of God, to be fulfilled by charity alone; for as the Charity of our neighbour towards our neighbour worketh no euill, so neyther doth the charity of God towards God worke any euill, & therefore the fullnes of the law, as well towards God as towards our neighbour is loue or charity.

Now, which is true and perfect charity as well towards God as our neighbour, the same Apostle declareth saying, *Charitas ex corde puro, conscientia bona, & fide non ficta*, Charity out of a pure hart, a good conscience, and vnfeigned faith: in which wordes by a good conscience, we do vnderstand with S. Augustine, the vertue of hope, which is one of the three Theologicall vertues, and Hope is called a good conscience, because it proceedeth from a

Prasat. 1  
psal. 31.

B a good

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good conscience, as desperation proceedeth from a bad : hence is that saying of S. Iohn : *Carissimi &c.* my dearest, if our hart doe not reprehend vs, we haue confidence towards God: there are therefore three vertues in which the perfection of our Christian law doth consist, Charity from a pure hart, Hope from a good conscience, and Faith not feigned: and as charity if we respect the order of perfection is the first, because most perfect, so if we respect the order of their proceeding, to wit how they are produced, then faith is the first according to the prescript of the Apostle, *nunc manent fides, &c.* Now there remaine faith, hope, and charity, these three, but the greatest of these is charity.

Let vs begin with Faith, which first of all before the other is in the hart of him who is to be iustified. Not without cause did the holy Apostle add vnto faith this condition *non ficta*, not faigned, for faith beginneth our iustification if it be true and sincere, not if it be false and feigned; the faith of heretikes beginneth not iustification, because it is not true but false: the faith of ill Catholikes beginneth

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neth not their iustification, because it is not sincere but feigned: a feigned faith is taken two wayes, as when one indeed doth not belieue and yet feigneth himself to beleue; or else indeed he doth belieue but liueth not as his beliefe teacheth him that he should; and the words of S. Paul to *Titus* seeme to beare both the one, and other sense, and to be vnderstood of them both: *confitentur se nosse deum, factis autem negant*; they confesse themselves to know God, but in their deeds deny him, for so the holy Fathers S. Hierome, and S. Augustine do interpret them. Hierom. com. Aug. 1. 31. de Ver. Apost.

And out of this first vertue of a iust man it may easily be conceaued how great the multitude is of such who do not liue well, and consequently come to an ill death. I let passe Infidells, Pagans, Heretikes, and Atheists who know nothing of this art how to liue wel: amongst Catholikes how great number is there of those who in words confesse that they know God, but deny him in their deeds? Who confesse Christ to be the Iudge of the liuing and the dead, and yet so liue, as though they had no Iudge at all? Who confesse the Mother of our Lord to be a

Virgin, and by their blasphe<sup>m</sup>yes feare not to call her a Harlot? who commend prayers, fasting, almes and other works of vertue, and yet alwayes practise the contrary vices? I omit the rest which are knowne vnto all; let them not therefore brag and vaunt that they haue not a feigned, Fayth, who eyther do not beleue at all that which falsly they affirme to beleue, or else they liue not as the Catholike faith doth commaund them to liue: and by this they may know, that as yet they haue not begun to liue well, neyther let them hope to dye well, vnles through the help of Gods grace they learne in tyme this Art we treat of.

The other vertue of a man truly iust is Hope, or else *a good conscience*, as our maister S. Paul the Apostle hath thought fit in this place to call it, this vertue proceedeth from fayth, for no man can hope in God, who eyther knoweth not the true God, or else doth not beleue him to be either powerfull or mercifull: but to stir vp, and strengthen hope, in so much that it may be termed not hope only but also confidence, nothing so much auaieth as *a good conscience*: for with what face

will

ill he come vnto God, aske any blessings and benefitts of him, who is guch of sin committed against him, which by true pennance he hath not blood out? For who will aske for any fauours at his enemies hands? Or who thinke that such an one wil help him who knoweth to be greuouly incensed against him? Heare I pray you what the Wiseman sayth of the hope of the wicked, *Spes impij tanquam lanugo &c.* The hope of the wicked is like light dust which is caried away with the wynd, or is thinne froth of water which by the tempest is dispersed, or like smoke which is dissolued by the wynd, or as the memory of a passenger that stayeth but one day: so the Wiseman: who most wisely warneth the wicked that their hope is a rayle and no solid thing, short and not permanent: for they whiles yet they are aliue, in some sort hope that they may do penance and be reconciled vnto God, but when death shall approach, vnlesse God of his speciall mercy preuent them, and moue their harts to doe penance, their hope will be turned into desperation, & they will say with the other wicked

B 4

ked



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ked that which followeth in the same place; *Errauimus &c.* We haue erred from the way of truth, and the light of iustification hath not appeared vnto vs: what hath our pride auailed vs, or what hath the boasting of our riches holpen vs? All haue passed away like a shadow. Thus saith the Wiseman, who grauely aduiseeth vs, that if we will liue well, and dye happily, that we presume not to liue one minute of a houre in synne, deceauing our selues with a vaine perswasion that as yet we haue longe tyme to liue, and that hereafter at fitter opportunity we will do penance; for this vaine hope hath deceaued many, and will still deceaue them, vnlesse prudently they learne this Art whiles yet they haue tyme to doe it.

There remaineth the third vertue which worthily is called the Queene of Vertues, to wit, Charity, with which none can perish, & without which none can liue, eyther in the passage of this life, or in our desired home of euerlasting happines: that Charity is sayd to be true and sincere which proceeds from a pure hart, not for that purity of hart doth properly beget Charity, for Charity, as S.

*Iohn*

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*Iohn* sayth, is from God, and S. Paul, The charity of God is powred forth in our hearts, by the holy Ghost which is giuen vnto vs; wherefore charity is said to be from a pure hart, because it cannot be kindled in an impure, but in such a one as is purified from all errour by diuine Faith, according to that of S. Peter the Apostle, *fide purgans cordo eorum*, cleansing their hart by Faith: and by diuine hope, being cleansed from all loue and desire of earthly things. For as fire is not kindled in greene stekes full of moist humours, but in dry; when so the fire of charity requireth cleane harts purged from all earthly loue & vaine confidence in our own strength & forces. By this may we vnderstand which is true Charity, which false & counterfeit: for if any one do willingly speake of God, shed teares through compunctio of sinne, praye vnder in his prayers, and do other good workes, as giuing much almes, and fasting often, yet so as he enterteyneth in his hart vaine loue in his brest, vaine glory, haue directed towards his neighbours & the like, which maketh the hart impure & filthy; this man hath not diuine and true charity, but a vaine shew or resemblace thereof.

B 5

of:

of: for which cause the Apostle most prudently named not absolutely *faith, hope & charity* when he spake of true and perfect vertue; but sayd *Finis precepti &c.* The end of the commaundement is charity from pure hart, and a good conscience, and faith not feigned: and this indeed is the true Art of liuing well, and of a happy death, if any perseuere vnto the end in this true and perfect charity.

### CHAP. IIII.

*Of the fourth precept of the Art of dying well, which containeth three Evangelicall documents.*

**A**lthough to liue and dye well that which we haue sayd, of faith, hope and charity may seeme to suffice; yet to performe the same the better, and with more facility, Christ himselfe hath vouchsafed in the Ghospell to giue vs three lessons or documents: for thus he sayth in the Euangelist *S. Luke: Sint lumbi vestri &c.* Let your loynes be girt, & burning candles in your hands, and be you like vnto men expecting their Lord when he retourneth frō the Mariage, that when he

shall

come & knocke, they may presently open the gate) vnto him; blessed are those servants whom our Lord when he shall come, shall fynd watching. This parable may be vnderstood two waies, either for preparation to be made for the coming of our Lord at the day of iudgmēt, or els for his coming at the death of euery particular man, & this later which is the expectation of *S. Gregory*, maketh more for purpose in hand: for the expectation of the last day shall apperteyne only to those, who shall then liue, and Christ applyeth this parable to his Apostles and to all. Certainly the Apostles and those who succeeded them were by many ages very farre off from the last day. Againe there shal many signes goe before the last day, which shall stir vp men to attendance: for Christ saith, *Eruunt signa &c.* There shall be signes in the sunne, and in the moone, and starrs, and the earth, great calamity of nations, men withering away with feare & expectation of those things which shal come vpon the whole world. But no certayne signes shal go before the coming of God to particuler iudgmēt which euery man is called vnto at the hower

*Greg. bō  
13. in  
Euang.*

*Luc. 22.*

hower of his death; and this coming signified by those wordes so oftē repeated in the holy Scriptures, that our viour will come as a *theefe*, to wit when he is least thought vpon, or expected.

Let vs now then briefly expound this Parable, & let vs well conceaue that preparation to death is a thing most to be respected by all, because of all other things it is most necessary. Three thing doth our Lord heere commaund vs: first that we haue our loynes girded, then we haue candles burning in our hands, last of all that we watch & expect his coming, who when he wil come, we know as little, as most men do when the thief will come to robbe their howses. Let vs explicate the first sentēce: *Sint lumbi vestri praecincti*. Let your loynes be girded: this is the literall sense of these wordes, that we be ready & stopped by no entanglements to runne to meet with our Lord when he shal cal vs by death to this particular iudgement. This similitude of girding the loynes is taken from the custome of the Easterne people, who did weare long garments almost to their feet, and when they were to walke a pace, they did gird

vp their garment and girded therewith all their loynes, least the length of their weed might hinder their last, and make them go more leasurately: for which it is said of the Angell *Raphael*, who he to accompany the younger *Toby*; *egressus &c.* Then *Tobias* going forth, *Tob. 5.* and a fairer young man standing girt, & they were ready to walke. By occasiō of this custome of the Easterne people, *S. Pet. 1. 12* *Paul* wrote; *propter quod succincti lumbos vestra, sobrii perfecte sperate &c.* For the which cause hauing the loynes of your hands girded, sober, hope perfectly &c. *Paul* to the *Ephesians*, *state succincti lumbos vestros in veritate*: stand yce hauing your loynes girded in truth.

Now to haue our loynes girded, signify two thinges, first the vertue of chastity, secondly a promptitude or readiness to meet with *Christ*, whether he come to the particuler or generall iudgement. The first sense is admitted by *S. Basil* in his exposition of the first chapter of the prophet *Isaias*, by *S. Augustine* and *S. Gregory*: & truly amongst all the passions & perturbations of the mynd no one thing so much hinder our swift and ready passage

*Aug. lib. 2 de continētia . loco citato*

passage to meet with *Christ*, as the  
*cupiscence of the flesh*; as on the other  
 nothing maketh a man more ready  
 runne and follow *Christ*, then doth  
 ginail chastity, for we read in the *Apoc.*  
*lips*, that the Virgins doe follow *Ch*  
*whersoever he shall goe*: to this doth *S.*  
 exhort vs saying, *qui sine vxore est &c.*  
 who is without a wife is careful of the  
 thinges which concerne our Lord he  
 he may please God, but he who is w  
 his wife is careful how he may please  
 wife, & is deuided.

But the other exposition which d  
 not reſtraine & limit theſe girded lo  
 to chaſtity alone, but extendeth in  
 prompt obedience of *Chriſt* in al thing  
 is of *S. Cyprian*, & is generally admit  
 by all Cōmentours on *S. Lukes Goſp*  
 the meaning then of this place of  
 Goſpell is, that all the affaires of t  
 world, albeit very good and neceſſary  
 ſhould not ſo farre forth poſſeſſe o  
 myndes, aſ that they ſhould hinder t  
 chiefeſt & moſt principall care of bei  
 ready to meet our Sauour when he ſh  
 call vs by death to yield an account of  
 our workes, yea alſo of our words, an

thought

oughts, euen our idle words, & vayne  
 gitations. For what ſhall men wholly  
 owned in the world at that tyme doe,  
 hen death at vnawares and not looked  
 provided for, ſhall come, who in the  
 hole courſe of their life haue neuer  
 ought of giuing an account vnto God  
 all their workes, of all their wordes, of  
 their thoughts, of all their deſires, of  
 their omiſſions? ſhal ſuch, think you,  
 able to haue their *loynes girt*, and run  
 meet with *Chriſt*? Or rather ſhal they  
 ot be tolleſt & entangled in their filthy  
 e, and become both dūbe and deſpe  
 te? What will they anſwere to the Iud  
 when he ſhall demaund of the, why  
 d you not giue eare vnto my words by  
 which I warned you, ſaying: *Seeke firſt*  
*the Kingdome of God, & the righteousnes*  
*erof, & al theſe thinges ſhal be giuen vnto you?*  
 hy did you not conſider the words ſo  
 ſten and ſo publickly ſong and ſayd in  
 the Church, *Martha, Martha ſollicita es &c.*  
*Martha, Martha, thou art carefull and*  
*troubled about many things, but one is*  
*neceſſary, Mary hath choſen the beſt part*  
*which ſhal not be taken from her?* If I  
 haue reprehended the care of Martha,  
 who

*Apoc. ca.*  
*24.*  
*2. Cor. 7.*

*Lib. de ex-*  
*bor. Mart.*  
*cap. 8.*

who most deuoutly desired to seruen  
felt, doe you thinke that your care of  
theing superfluous riches, of greedy  
ping after dangerous honours, of satis  
ing your hurtfull appetites, and in  
meane tyme forgetting the Kingdom  
of God, and the righteousnes ther  
which aboue al things in this life is m  
necessary, can please & content me?

But let vs come to another du  
of a diligent and faithfull seruant, &  
*cerne ardentes in manibus vestris*, & burn  
candles in yours hands: it is not inoug  
for a good seruant that his loynes be gi  
whereby he may freely and without  
runne to meet with his Lord, but it  
further exacted of him that there be al  
burning candle in his hands, which ma  
shew him the way in the night, at wh  
tyme his Lord is expected to return  
from this marriage feast. The candle  
this place signifyeth the law of God  
which sheweth vs indeed a good way  
walke in: *Lucerna* (sayth Dauid) *pedib*  
*meis verbum tuum*. Thy word is a candle  
my feet: and *lex lux*, sayth *Salomon* in  
Prouerbes, the law is a light; but th  
candle giueth no light to a traueller, o  
sheweth

*Psal. xiii.*

*Prouer. 6.*

sheweth any way at al if it be left at hom  
in our chamber, and therefore if we  
wil haue it to shew vs the way, we must  
ary it in our hands: many there be that  
know the diuine and humane lawes,  
but therefore they commit many sinnes  
they pretermitt many necessary good wor  
es, because they carry not this candle  
in their hands, that is, they apply not  
their knowledge vnto the workes of the  
law. How many great learned men are  
here, who commit most grieuous of  
ences because in their actions they take  
not direction from the law of God, but  
are transported by their owne anger, lust  
or some other disordinate passion of their  
mynd? When King *Dauid* saw *Bersabee*  
naked, had he recurred to this law, he had  
found, *Non concupisces vxorem proximi tui*,  
thou shalt not lust after thy neighbours  
wife, and had neuer falne into such an  
enormous crime, but because he made no  
further recourse then to the womans be  
hauity, forgetting the law of God, though  
otherwise a very iust & holy man, he co  
mitted adultery. We must not then haue  
this candle hid & shut vp in our cham  
ber, but must stil haue it in our handes, &  
C obey

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*Psalm. 1.* obey the voyce of the holy Ghost, which commaundeth vs that we meditate day and night on the law of our Lord, and that we say with the Prophet; *Tu mandasti &c.* Thou hast commaunded thy commaundements most diligently to be kept. I would to God my wayes may be directed to keep thy iustifications. He who hath alwayes the *candle* of Gods law before the eyes of his soule, will securely meet with our Sauour at his returne from the marriage.

There remaineth the third office or duty of a faythfull seruant, that he alwayes *watch*, because he is vncertaine when his mayster wil come. Blessed are those seruants (saith Christ) whome their mayster when he shall come shall fynde watching. God almighty would not haue al men at a certaine tyme or period of their age to depart this life, least they should bestow al the tyme of their life then in gluttony and drunkenes, plaies and desportes, or in other ill workes, and then, afterwards a litle before their death to recal themselves and returne vnto God: wherefore his diuine prouidence hath so ordeyned that nothing should be

more

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more vncerteyne then the houre of our death, whiles some as we see dye in their mothers wombe, others as soone as they are borne, if not in their very birth, some in hoary old age, others in the very flower of their youth: againe some we see long lingring to languish away, others to dye suddenly, some to recouer from a most desperate sicknes, others to be but a litle sicke, & whiles they seeme free from death, the disease increaseth and they depart this life: and to make vs the better see this vncertaynty our Sauour sayd; *Et venerit &c.* If he shal come in the second watch, or if in the third watch, & so shal fynd his seruants (to wit watching) blessed are those seruants, for know you this, that if the maister of the household know at what houre the theefe would come, truly he would watch & not suffer his house to be ransacked; and be you prepared because the Sonne of man will come at such an houre as you thinke not on. Moreouer that we might vnderstand of what weight this matter is, to be well perswaded of the vncertainty of our life, & of the houre in which our Lord will call vs to iudgement, eyther in the death

C 2

of

of euery particuler, or else at the latter day, the Scripture doth repeate nothing so often as that one word *Vigilate*, watch, and the similitude of a *thiefe*, who vseth not as you know to come, but at such a tyme and place, where and when he is least expected; the word *watch* is in many places repeated in the Gospells of *S. Mathew*, *Marke* and *Luke*, and the similitude of a thiefe is not only in the Gospells but also in the Epistles of the Apostles & *Apocalyps* of *S. Iohn*.

Of all which we may evidently perceauē, how great the negligence and ignorance, not to say madnes & folly of the most men is, that so often admonished by the spirit of truth, by the pens of the Apostles, who could not lye nor deceaue vs, that we be still prepared for death, as a thing most great and difficult, and on which dependeth our greatest and euēlasting happines, or our greatest & euēlasting destruction; and yet that there be so few that are stirred vp by these words or rather thunderings of the holy Ghost to prepare themselves thereunto.

But some will say, what counsaile do you giue vs that we may watch as we

should

could, and by watching be prepared to make a happy end? I can thinke of nothing better then that we often prepare our selues to death, by a serious and due examination of our conscience: and truly Catholike people whē they come euery yeare to confession omit not to examine their consciences, and againe when they begin to be sicke; and the Phisitions by the decree of Pope Pius V. are forbidden to come the second tyme vnto them, lesse after the examination of their conscience they haue also made a confession of their syns; finally there are none in the Catholike Church, but neere the power of their death examine their consciences and confesse their synnes. But what shall we say of such as are taken away by soden death? What of such as become mad or leese their witts before they can make their confession? What of those who are so ouerburthened with the extremity of sicknes as they cānot so much as thinke how many, or what sins they haue cōmitted? What of those who in dying doe synne, or in synning doe dye, as those who fight in vniust warre, or in single combat, or are taken in adultery

very ?

To auoid therefore prudently & religiously these and the like inconueni-  
ences, nothing better can be deuised than  
that all those who esteeme and make ac-  
count of their saluation, do twice euery  
day, to wit at noone & night diligently  
discusse their conscience, what they  
night or day before they haue done,  
what they haue sayd, what they haue  
desired, what they haue thought, in  
which any spot of synne may be found,  
and if they fynd any such, especially  
any thing that may seeme a mortall  
synne, let them not delay the remedy  
of true contrition, with firme purpose at  
the first opportunity to come to the Sa-  
crament of penance; wherefore let them  
aske of God the gift of true compunctio  
and sorrow, let them call to mynde the  
griuousnes of synne, let them detest fro  
their hart the fault committed, let them  
seriously discusse who it is that doth of-  
fend, & whome he hath offended, to wit  
a vile wretch Almighty God, an vnpro-  
fitable seruant the Lord of heauen and  
earth; let not their eyes cease from teares,  
nor their hands fro knocking their brest,

and

and finally let them make a true and re-  
solute purpose neuer more to prouoke  
Gods wrath, nor to offend their most lo-  
ving Father. This examination if it be  
well made morning and euening, or at  
least once in the day, it can very hardly  
happen that any one in dying should  
repent, or in sinning dye, or be preuented  
with giddines, madnes, or other like mis-  
fortunes, and so being wel prepared to  
dye, neyther the vncertainty can hurt  
us, or we be depriued of the glorious re-  
ward of euerlasting life.

## CHAP. V.

*Of the fifth Precept or rule of the Art of  
dying well; in which is detected the  
error of the Rich men of this world.*

**T**O that which hath been sayd we  
are to adioine the refutatiō of a cer-  
tain error very vulgar amongst the rich  
men of this world, and it much hinde-  
reth the good life and death we haue  
spoken of. The error consisteth in this

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that



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that rich men do esteeme the goods which they possesse to be absolutely and truly their owne, if they possesse them by due clayme & title, and therefore that they may lawfully waite them, giue them as they list, neither may any man say vnto them, why do you thus? Why go you so braue in apparell? Why do you fare & feast so daintily? Why are you so prodigall and lauish in feeding doggs or hawkes, or in play at dyce or cardes, or in like delighting pastimes? For they will forthwith answere you, what is that to you? May I not do with myne owne goods what I list? Or must I aske your leaue and counsaile how to bestow them? This truly is a most grievous and pernicious errour. For suppose the rich of this world are true owners of their owne wealth, if they be cōpared vnto other mē who can lay no claim vnto the, yet if they be compared vnto God, they are not maisters but administratours, or stewards, or bayliffs of them; which I cā proue by many authorities. Heare the kingly Prophet what he saith hereof, *Domini est terra* (saith he) &c. The earth is our Lords, and all the plenty thereof, the whole

*Psalm, 23.*

*The Art how to dye well.* 41

whole world, and al that dwell therein. And againe in another place: *Measurum omnium* &c. Al the wild beasts of the forrests, and all the cattle on the mountaynes are thine: if I shall be hungry I will not tel vnto thee, for mine, is the whole world and the plenty thereof: & in the first book of *Paralypomenon*, when as Dauid had offered towards the building of the tēple three thousand talents of gold, and seven thousand talents of most pure siluer, and wonderfull great store of white marble, & when the other Gouvernours of the Tribes following the example of the King had offered fīue talents of gold, ten of siluer, & eightene of brasse, besides hundred thousand talēts of iron, Dauid sayd vnto God: *Tua est Domine* &c. Al mastery, and power, and glory O Lord is thine, all things which are in heauen & in earth are thine; thine is the Kingdom and thou art ouer all Princes; thine are riches; and thine is glory, thou rulest al: who am I, and who is my people that we may promise thee all these thing? All things are thine, and what we haue reuealed at thy hands, that we haue giuen thee. Againe by the Prophet Aggeus God sayth

*Psalm, 23.*

*1. Paralip.*

29.

*1. Paralip.*

29.

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Agg. 2. faith, myne is siluer, and myne is gold, which therefore our Lord did say, that the people might know, that there should nothing be wanting for the building of the Temple, seeing it was he that commaunded it to be built who is true Lord and owner of all the gold and siluer, and what else soeuer is in the whole world.

To these testimonies of the old testament I will add two more of the new taken out of the very wordes of our Saviour. There is a parable in S. Luke of the wicked Bailiffe. *Homo quidē erat diues &*

Luc. 2. There was a certayne man that was rich (sayth Christ) and he had a bailiffe who was ill spoken of to his mayster, as one that had wasted his goods, and he called him and sayd vnto him, How comes it that I heare this of thee? Render an account of thy bayliffship, for thou canst no more be bailiffe. By this rich man there can be no doubt but that God is meant who as now out of Agg. we haue heard sayth, *meum est argētum & meū est aurum*, all siluer and gold is myne: by the name of a bailiffe or steward as it is in the Greeke copies, is vnderstood a rich man, as the holy

*The Art how to dye well.* 43

by Fathers S. Iohn Chrysostome, S. Augustine, S. Ambrose, S. Bede, Theophylact, Euthymius, and others on this passage of Saint Lukes Gospell doe interpret: euery rich man then of this world if, he belieue the Gospell, must confesse that all the riches he enioyeth, whether by iust or vniust claime, not to be his owne; for if his riches be vnto them be good, then is he only the bailiffe and steward of God: if vniust then is he a theefe & a robber.

That this worldly rich man in this world is not the true maister of the goods he possesseth is cleerly euinced, because he is charged with iniustice before God, who eyther by bodily death, or by beggary dischargeth him of his Bailiffship, for so much doe these wordes import, *Redde rationem villicationis tuae, iam enim non poteris villicare*: Yield an account of thy bailiffship for thou canst no longer be bailiffe. Neyther doth God want wayes to make rich men poore, and to put them from their bailiffship, for he can send them shipwarcks, robberies, faile, wormes that deuoure the herbes and vynes, too much rayne, too much froth, too great stormes, and other the like,

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like: these are the words of God which he sayd vnto the rich man *non poteris diuini- villicare*, thou canst no longer be bailiffe

That clause in the end of the parable where our Lord sayth, *Make you friends of the māmon of iniquity, that when you faile they may receaue you into the eternal tabernacles*; doth not signify that we are to giue almes out of vnlawfull riches, but that almes are to be giuen out of those riches which indeed are not such, but only the shadow of riches; which is evidently gathered out of the same place of the Gospell of S. Luke where our Sauour sayth

*If you haue beene vnfaithfull in the wicked māmon, who wil trust you for that which is the true*

The meaning of which wordes is, if you haue not beene faithfull, and bountifull in the wicked mammon, to wit in false riches, you haue not bestowed them on the poore, who will commit true riches vnto your charge

the riches I meane of vertue which indeed doe make a man rich? So S. Cyprian vnderstood and explicated this place: & not much vnlike is the exposition of S. Augustine when he sayth, the *mammon of iniquity*, is that riches which only wicked men and fooles repute for such; whereas

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good & wise men make no account of but affirme the spirituall gifts of grace to be the treasure of the faithful.

The other place of the Ghospell is also in S. Luke, which may serue for a contrary of the former parable now mentioned of the wicked Bailiffe: *Homo qui* (sayth our Sauour) *erat diues &c.*

There was a certayne rich mā who was dined in purple and filke, and fared euery day sumptuously; & there was a certayne leper called *Lazarus* who did lye at his doore full of soares, desiring to be fed with the crumms that fel from the table of the rich man, & no body did giue them vnto him, but the dogs did come & licke his sores; and it came to passe that the poore man dyed & was caryed by the Angells to Abrahams bosome, and the rich man was buried in hel. Doubtles this glutton was one of them who esteemed themselves true Lords & owners of their riches, and not the bailiffs or stewards of God, and consequently he was perswaded that he did not synne against God; although he wore purple and filke and fared euery day daintily, and fed many doggs, and perhaps some Comical

Iesters

Cap. 16.

Luc. 16.

Cyprian.  
lib. de opere & eleemosina.

Aug.  
Quaest. Euang.  
quaest. 34.

Iesters & stage-plaiers also; for he sayd himselfe I spend myne owne goods, doe no man wrong, I doe not transgreesse the lawes of God, I doe not blaspheme, I doe not forswear my selfe, I keep the sabboth, I honour my parents, I neyther kill nor commit adultery, nor steale, nor giue false witnes, nor seeke after another mans wife, or any other thing of his; but if the case stand thus, why is he buried in hell fire? truly heere we must needes grant as much such to be in error who perswade themselves that they are the absolute Lords and maisters of their goods: for if this rich glutton had, had other sinnes more enormous, the holy Scriptures somewhat or other had insinuated so much; but seeing that nothing is said more, it seemeth necessarily to be vnderstood of this, to wit that the superstitious setting himselfe forth in braue apparell, his daily and great cost in banquetts, the number of his retinew, and dogges, togeather with his want of all charity towards a poore man full of sores, to haue beene a sufficient cause why he is buried in hell, for euer to be torméted in those euerlasting flames.

Let this then be the infallible law of liuing and dying wel, often to thinke and seriously to consider and ruminate in our mind, that there is an account to be made to God of all superfluous cost bestowed in pallaces, in gardens, in coaches, in multitude of attendants, in costly apparell. in banquetts, in heaping up of riches, and all other whatsoeuer not necessary expenses, by which means there is iniury done to the great number of poore & sicke people who want that with which the others are surcharged, who doubtles do now cry vnto Almighty God, and will not cease in the day of Iudgement to cry, vntil these shall be deliuered ouer for euer, to be punished in vnquenchable fier.

## CHAP. VI

*Of the sixth Precept of the Art of dying well: in which are explicated three Morall Vertues.*

**A**LBEIT the three Theological vertues conteyne as it were in a short abridg-

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abridgment all the precepts of good li-  
and consequently also of this whole Art  
yet the holy Ghost principal Authour  
all diuine Writ, for the better vnderstan-  
ding of this most wholesome Art of dy-  
ing wel, would further add, three ma-  
rall vertues which exceedingly do helpe  
a man to liue and dye well, and these are  
Sobriety, Iustice, and Piety, of al which  
S. Paul speaketh in this manner in his

**Tit. 2.**

pistle to Titus: *Apparuit gratia Dei Saluatoris nostri omnibus hominibus &c.* The grace  
God our Sauour hath appeared vnto  
men, instructing vs that we renouncing  
impiety, and secular desires do liue so-  
berly, iustly, and piously in this world  
expecting the blessed hope & commin-  
of the glory of the great God, and  
our Sauour Iesus-Christ. This then  
shall be the sixt rule of this Art, that we  
renouncing impiety and secular desires  
do liue soberly, iustly, and piously in this  
world. Here we haue the summe and ef-  
fect of all Gods law, with admirable bri-  
uity contracted into one short sentence  
*Declina à malo & fac bonum.* Decline from  
euill and doe good, sayth the holy Pro-  
phet David. In sinne there are two  
thing

**Psal. 36.**

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things, an auersion from God and con-  
uersion vnto creatures; according to that  
of Hieremy: *Duo mali &c.* Two euills my  
people haue done me; they haue left  
the springe; or fountayne of liuely  
waters, and haue digged for themselves  
cisternes which can hold no water.  
What then is he to do who will auoyd  
both the one and other euill? He must re-  
nounce impiety and secular desires. For impie-  
ty turnes him from God, and secular de-  
sires draw him to the creatures; and then  
which apperteyneth vnto the other part  
(of doing good) doe we fulfill the law,  
when we liue soberly, iustly and piously,  
that is, when we are sober towards our  
selues, iust towards our neighbours, and  
pious towards God.

**Hierem. 2.**

But it will not be amisse to handle  
these points more largely, that this most  
wholesome and brieft precept may the  
better be put in practise. What then is  
impiety? A vice contrary to piety. What is  
piety? A vertue or gift of the holy Ghost  
by which we regard God, worship him,  
and reuerence him as our Father. We are  
therefore commaunded so to renounce  
impiety, that we may liue piously in this world.

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or

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or which is all one, so to liue piously in this world as we renounce all impiety: but why are both these members set down when as one alone had been sufficient? Truly it pleased the holy Ghost so to speake, to the end we should know that we ought (if we will please God) so to imbrace piety as that it haue no admixture of impiety with it: for there were not Christians who imbrace piety, who les they pray vnto God, whiles they are present at the dreadful sacrifice, whiles they heare the Priest to preach; but in the meane tyme, at their play they blaspheme God, they sweare by his name without occasion, and fulfill not their vowes which they haue made vnto him: and what is this else then piously to worship God, and yet to be impious against him? Wherefore such as desire to liue well that they may obteyn that grace of Gods hands as to dye well, ought so piously to worship God that they renounce all impiety, yea euery shadow although neuer so little of impiety, for it auaieth little to heare Masse euery day, and to worship Christ in that dreadful mystery, if in the meane while thou do impiously blasphem

Go

*The Art how to dye wel.*

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God, or sweare falsly by his name.

And this also is diligently to be noted, that the Apostle sayd not, renouncing impiety in generall, but *omnem impietatem*, that is all manner of impiety great or small, damnable or light, which is spoken against them who make it a small matter to sweare when there is no need, to looke with a wanton and lasciuious eye vpon women, euen in holy places, to talke in the tyme of Masse, and to commit other the like lighter offences as if they did not belieue God to be present, to see all things, & to note all their faults although neuer so smal. For God is a iealous God, chastizing the iniquity of the parents on their children vntill the third & fourth generation of such as haue hated him; & on the other side, he sheweth mercy on thousandes to such as loue him and keepe his commandments. And this did the sone of God teach vs by his own example, who although he were both meeke & humble, and when he was reuyled, did not reuyle, when he suffered he did not threaten, yet kindled with great zeale hauing made a whippe of cords he cast the buyers and sellers out of the temple, ouerthrew the bankers ta-

Exod. 20

I. Pet. 2

Joan. 8

D. 2

bles

bles and sayd: *It is written that my house is a house of prayer, & you haue made it a denne of theeues:* and this he did twice, once in the first yeare of his preaching as *S. Iohn* recordeth, and once in the last, as all the other three Euangelists do testify.

Let vs proceed to the second vertue which directs our actions towards our neighbour. The second vertue is *Iustice*, of which the Apostle said, *Renouncing secular desires let vs liue iustly*; and heere also that generall sentēce taketh place, *declina à malo & fac bonum*, decline from euill & do good: for there can be no true iustice towards our neighbour where these secular desires do yet remayne; for what else do these desires signify but the concupiscence of the flesh, the concupiscence of the eyes, and pride of life, which are not of God but of the world? Therefore as iustice cannot be vniust, so neyther can these desires be any way cōioyned with true iustice. A child of this world may counterfeyt in word and tounge true iustice, but indeed and truth he cannot possibly performe it; most prudently therefore did the apostle not only say, *let vs liue iustly*, but premised before, *abnegātes sacula-*

*ria*, renouncing secular desires, to signify, that the root infected with the boysof concupiscēce, is first to be pulled out, before the good tree of iustice can be planted in a vertuous & Religious hart.

What it is to liue iustly, seemes a matter of it selfe so perspicuous, as it cannot be doubted of, for all men know that iustice doth commaund, that we giue to every man his owne: *reddite* (sayth the Apostle) *omnibus debita & c.* Yield you vnto all that which is due vnto them; to whō tribute, tribute; to whome custome, custome; to whome feare, feare; to whom honour, honour. Tribute is due vnto the Prince, honour to our parents, feare to our maisters: for so God sayth by the prophet *Malachy*; *If I be a Father, where is my honour? And if I be a Lord or a maister, where is my feare?* A iust price is due to the seller, a iust reward to the workeman, and so of others after the same manner; & with no lesse reason, but rather with much more those vnto whome the distribution of the common goods of a Kingdome or cōmon wealth pertayne ought to be giuen the same according to the prescript of distributiue iustice, to such I meane as

Rom. 13.

Malach. 1.

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deserue them best, not according to the  
acceptation of persons, as vnto their kinf-  
folkes, and such as they affect & fauour.  
If any will then learne well this art, let  
him heare the Wiseman thus calling vp-  
on men of authority in the beginning  
of his booke; *Loue iustice you who iudge the  
earth.* And let them heare S. Iames lamen-  
ting in his Epistle: *Behold the reward of the  
workemen who haue reaped your ground which  
is defrauded by you, doth cry, and their cry hath  
entred into the eares of the Lord of Sabbaoth.*

There remayneth the third vertue  
vnto which these *secular desires* are no lesse  
contrary then vnto *iustice*; neyther do we  
vnderstand in this place by *Sobriety* that  
vertue only which is contrary to drun-  
kenness, but in general the vertue of *Tem-  
perance* or moderations which make a man  
to measure these things which concerne  
the care or preservation of his body by  
the rule of reason, and not according to  
his sensuall desire: and this vertue is ra-  
rely found amongst men: for *secular de-  
sires* seeme to haue filled all the house of  
rich men, but those who are wise are not  
to looke vnto that which fooles do, al-  
though they be neuer so many & almost  
innu-

#### The Art how to dye well. 55

numerable, but vnto that which wise  
men do. Doubtles *Salomō* was a most wise  
man, and yet he made this prayer vnto *Prouer. 30:*  
and saying, *Duo rogaui te &c.* Two things  
I haue praied for that thou wouldest not  
deny me before I dye, to wit, that thou  
wouldest graunt me beggary or riches, but  
those things only giue me which are ne-  
cessary for my life. S. Paul was also a wise  
man, and yet he sayd: *Habentes &c.* Ha-  
ue wherewith to couer our nakednes,  
but vs be content: for we brought no-  
thing into this world, & without doubt  
neither can we carry any thing hence.  
Which reason is most witty, for why shold  
we take such immoderate care for super-  
fluous riches, seeing we cannot cary the  
with vs to that place which by death  
we come vnto? Christ our Lord was not  
only wiser then *Salomon* and S. Paul, but  
as very wisdom it selfe, and yet he said  
*Blessed be the poore, & woe be to you that be rich.*  
And of himselfe he sayd: *The foxes haue  
holes, & the fowles of the ayre nests, but the sone  
of man hath not where to repose his head.* If e-  
very word is to stand in the verdict of  
two or three witnesses, how much more  
ought it to stand in the verdict of these



three most wise men? What if we should yet adde that the riches which we haue more then our necessities require, are not our own, but are the substance of the poor as is the common opinion of holy Fathers and school Doctors? are not then such men very fooles who with so great diligence keep that, for which by God himselfe they shall be condemned to hel fire?

He then who will learne this art of liuing & dying wel, let him not imitate the multitude or common people who beleeue or esteem nothing but what they see; but let him follow Christ and his Apostles, who in word & deed haue taught vs, that the things of this world are to be contemned, and that we are to expect, *The great hope & coming of the glory of the great God, & of our Sauiour Iesus Christ.* Truly the thing is so great which we hope for at the coming of our Lord Iesus Christ to heauen vnto iudgment, that al the glory & al the riches, & al the ioyes past of this world are in respect therof to be esteemed nothing, or as though they had neuer beene: and they are to be held most foolish & most vnhappy who in a matter of this consequence will rather

giue

giue credit vnto fooles, then vnto wise men.

## CHAP. VIII.

*Of the seauenth Precept of the Art of dying well, which is of Prayer.*

**O**V T of that which hitherto hath beene sayd, we haue drawne the precepts of dying wel from the three theologicall vertues Fayth, Hope & Charity, and also from three morall, Sobriety, Iustice and Piety, of all which the Apostle Iohn the Baptist and Iohn the Evangelist hath admonished vs: now I will further adioyne another precept of three other workes of vertue, of Prayer, Fasting & Alms; which we haue learned of the Angell Raphael, for we read in the booke of Toby, the Angell to haue spoken in this manner: *Prayer is good with fasting & almes, & better then to heape vp treasures of gold.* And this threefold number of these works is the fruite of three vertues, of Religion, of Mercy, of Temperance, which haue great resemblance with piety, iustice, and sobriety before mentioned: for as piety concerneth

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God,

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God, *Iustice* our neighbour, *Sobriety* our selues; So *prayer* which is an act of religion respecteth God, *almes* which is an act of mercy respecteth our neighbour, *fasting* which is an act of abstinence respecteth our selues. Of prayer many Authors haue written many things, we for our present purpose will explicate three only; one of the necessity of prayer, another of the vtilities, and the third of the manner how we may fruitfully make it.

The necessity of prayer is so euident and perspicuous in the Scriptures as that nothing can be more cleerly commaunded, or deliuered then the same: for notwithstanding that God do know what we want, as he sayth of himselfe in *Saint Matthew*, yet wil he haue vs to demaund them & receaue them as it were by spirituall hands, or some instrument fit for that purpose. Heare our Lord in *S. Luke*.  
*We must alwayes pray & neuer cease.* Again  
*Watch ye, praying at all tymes.* Heare *S. Paul*.  
*Pray without intermissiō.* Heare *Ecclesiasticus*.  
*Be not stopped from continuall prayer.* Which precepts or commaunds do not import that we should do nothing else but pray, but that we should neuer forget this motion  
 whole

*Luc. 18.*

*Luc. 21.*

*1. Thess. 5.*

*Eccles. 18.*

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ple some exercise, but very often haue course thereunto, which both our Lord and his Apostles by their example haue taught vs; for *Christ* & his Apostles were not so alwayes pray, but that they bestowed some tyme in teaching the people, and in confirming their doctrine with signes, and miracles; and yet they may be sayd alwayes to haue beene in prayer, because they did pray very often: and other phrased in the Scripture of like manner are to be vnderstood in the same manner, as, *My eyes are alwayes on our Lord,* *his prayse is alwayes in my mouth,* & that the Apostles, *they were alwayes in the temple praying and blessing our Lord.*

*Psal. 24.*

*Psal. 33.*

*Luc. 24.*

Touche the vtilities of prayer three most eminent, to wit, merit, satisfaction, & impetration: of merit we haue the testimony of our Lord in the Gospell, *Oratis &c.* When you pray, you shall not be like hypocrites who affect to pray standing in the synagogs, and in the corners of the streets that they may be seene of men. Amen I say vnto you, that they haue receued their rewards: but thou when thou shalt pray, enter into thy chamber the dore being shut, pray thy Father  
 in

Ioan. xi.

in secret, and thy Father who seeth thee in secret will reward thee. By which words our Saviour doth not forbid prayers to be made in publicke; for he himselfe did publickly pray before he raised Lazarus, but he forbiddeth a man to pray in publicke when he doth it with intention to be seene of many, to wit, out of the desire of vaine glory: for else we may pray in the Church, and therein also fynde the chamber of our hart, and in that chamber pray vnto our Father in secret: the wordes, *reddet tibi*, will repay or reward thee, do signify Merit. For as before he sayd of the Pharisee, *recepit mercedem suam*, he hath receaued his reward, to wit, his owne prayse; so of him who prayeth in the chamber of his hart, regarding God alone is to be vnderstood this repayme[n]t, to wit, that he so shal receaue his reward from his Father who seeth him in secret. Of satisfaction for our syns past, it is euident by the practise of the Church, in which when any satisfaction is imposed with almes & fasting is conioyned prayer, yea oftentimes almes and fasting are not enioyned, but prayer is neuer omitted; lastly that it is impetratory, or of force

to obteyn vs many great blessings & benefits, S. Iohn Chrysostome doth excellently declare in two books which he wrote of this subiect, in which he vseth the figure of our hands: for as a man is borne weake, naked, and needy of all things, and yet cannot complaine of his estate, because he hath giuen him hands, which are the instrument of instruments, by which a man may prouide for himselfe meat, clothes, a house, armour, what else soeuer; so a spirituall man do nothing without the help of God, he hath the vertue of prayer, the instrument of all spirituall instruments, by which he may obteyne whatsoeuer he will want, or be in need of.

Besides these three principall fruites, there are very many other: for first prayer doth illuminat or enlighten our mind; for cannot otherwise be, but that he who hath fast the eyes of his mynd on God who is all light, but that he be lightened *adite ad eum* (sayth Dauid) & *illuminamini* Psal. 33. Come you vnto him & be lightened. And the prayer doth nourish our hope and confidence, for by how much the more we speake vnto one, by so much the more

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Lib. 2. de  
serm. Dom.  
in monte  
cap. 7.

Cap. 1. &  
60.

more confidently do we come vnto  
him. Thirdly it enflameth our che-  
rity, & maketh our mynd more capable  
to receaue greater gifts as *S. Augustine* do  
affirme. Fourthly it increaseth humil-  
ity and chaste feare, for he who commeth  
to pray, perceaueth himself to be a beggar  
before God, and therefore is wont with all hu-  
mility to appeare in his sight, and more  
diligently to take heed lest he offend him,  
whose help in all thinges he doth want.  
Fifthly prayer engenders in the mynde  
of the maker, the contempt of all tempo-  
rall thinges, for it cannot possibly be, but  
that all earthly thinges must seeme but  
filthy vnto him, who daily contem-  
plateth those thinges which are heauenly  
and euerlasting: see *S. Augustine* in the  
booke of his Confessions. Sixthly it be-  
getteth incredible delight, when as  
the same a man beginneth to tast how  
sweet our Lord is, which sweetnes he  
great it is, from hence we may gather  
that we haue knowne many not only  
haue bestowed the whole night, but  
haue ioyned whole dayes with whole  
nights without any difficulty in pray-  
ing. To conclude, besids the profit & pleasure  
of pray-

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prayer yeldeth great dignity and honour  
to the maker? for the Angells themselues  
honour that soule which they see so fa-  
miliarly, and so often to be admitted to  
the speech of his diuine Maiesty. See *S.  
Chrysostome* in his first booke of praier.

It remaineth that we say somewhat  
of the māner how to pray wel, in which  
this art of liuing well doth chiefly con-  
sist, and consequently also of dying wel,  
as that our Lord sayd, *Aske, and ye shall  
receaue, and euery one who asketh doth receaue,*  
which *S. Iames* in his epistle declared to  
be vnderstood with this condition, *If we  
aske wel: You aske* (saith he) *and do not receaue  
because you aske ill*: out of which rule we  
may thus discourse, he who asketh well  
the gift of good life, shall certainly re-  
ceiue it, and he who asketh well for the  
perseuerance of the same vntil death shall  
troubles receaue it. Let vs briefly expli-  
cate the conditions of good prayer, that  
we may learne to pray wel, to liue wel,  
to dye well.

The first thinge required is *Fayth*, as  
witnesseth *S. Paul* saying; How shall  
they call vpon him in whome they haue  
believed? With whom accordeth Saint  
*Iames*

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*Rom. 10.* James: Let him aske in faith without wa-  
*Jacob. 1:* uering, but this necessity of fayth is no  
so to be taken as though is were necessa-  
ry for vs certainly to belieue, that God  
will do those things that we desire, for  
should our fayth be very often found false,  
and consequently we should obteyne no-  
thing; we are therefore to belieue that  
God is most potent, most wise, most  
good, most faithfull, and for that cause  
to be able to know, and to be ready to  
doe that which we desire, in case he  
thinke it fit for himselfe to bestow it, or  
*Matth. 9.* expedient for vs to receaue it. This fayth  
did Christ require of the two blind men  
who desired to be cured; *Do ye belieue that*  
*am able to do (this cure) for you?* With the  
same fayth did David pray for his Child  
that was sicke; for that he did not belieue  
certainly that God would do it, yet belie-  
ued he vndoubtedly that God could do  
it, as these his words do demonstrate: *Will*  
*2. Reg. 12.* *thou tel whether our Lord perhaps may not bestow*  
*him vpon me?* & no doubt but S. Paul pray-  
ed with the same fayth, that the sting of  
flesh might be taken from him, for he  
prayed out of fayth, and his fayth had  
beene false, if he had certainly believed

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that God would haue graunted him that  
thing which then he demanded, for at  
that tyme he obteyned it not; neyther  
both the Church pray with any other  
fayth, when she prayeth that all heretikes  
Magans, Scismatickes, and ill liuers may  
be conuerted and doe penance, and yet  
it is certayne that all will not be conuer-  
ted: of which matter read S. Prosper in his  
booke of the *calling of the Gentills.*

Lib. 1. c. 43

Another condition of a good pray-  
and that very necessary is *hope* or *cōfi-*  
*ance*, for albeit we must not determine  
absolutely by fayth (which is a worke of  
our vnderstanding) that God will doe  
that we desire him, yet must we by hope  
and confidence (which is an actiō of our  
will) stedfastly adhere vnto his diuine  
goodnes, and certaynly confide that he  
will graunt vs those thinges which we  
desire him: this condition did our Sauour  
require in him who was sicke of the pal-  
me, vnto whome he sayd: *Confide fili &c.*  
*have confidence my sonne, thy sinnes are for-*  
*given thee:* and the same doth the Apostle  
require of all men when he sayth: *Let vs*  
*come with confidence to the throne of his grace,*  
*that we may obteyne mercy: and long*

Matth. 93

Heb 4

E before

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*Psal. 90.* before him the Psalmist maketh God to say: *Because he hath hoped in me I will deliuer him.* & because this confidence springeth from perfect fayth, therefore the scripture whiche in great matters it requireth fayth, addeth commonly somthing appertaining vnto confidence, and so we read in Saint Marke: *whosoever shal say vnto this mountaine, thou taken hence & cast into the sea, & shal not trauaile in his hart, but shal belieue that what he saith may be done, it shal be don vnto him.* of which fayth begetting confidence, to be vnderstood that of the Apostle: *I had so great faith as that I were able to remooue montaynes.* For which cause *Cassian* in his Collation or Conference of prayer writeth, that it is certain signe of obteyning that we wold haue, if any one in his prayer do certainly cōfide that he shal receaue the thing he asketh for, and doth no way stagger, but findeth in the same, himselfe much moued with spirituall comfort.

The third condition of prayer is charity or iustice, by which we are iustified from our sinnes, for none are sure to obteyne the graces and blessings of God but they who are his friends; for so sayeth *Dauid* in his psalmes, *They eyes of our Lord*

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*ouer the iust, & his eares are (attent) vnto their prayers:* & in another place, *If I haue looked vpon iniquity in my hart, our Lord wil not heare me:* & in the new testament Christ doth say: *If you shall abide in me, & my wordes, that are my commaundements, remayne in you, you shal aske whatsoeuer you will & it shal be done for you.* And the beloued disciple: *if our hart reprehend vs not, we haue confidence in God, and whatsoeuer we shal aske, we shal receaue, because we keepe his commaundements, & doe those things which are pleasing before him.* Neyther doth it contradict this doctrine that the Publican crauing pardon of God for his sinnes returned iustified; for this remission a penitēt synner doth obteyne, not as he is synner, but as he is penitent, for as he is synner, he is the enemy of God, but as he is penitent he entreth into his friendship. He who synneth doth that which displeaseth God, whome it grieveth to haue offended, and doth that which is most pleasing vnto him.

The fourth condition is humility, whereby he that doth pray, relyeth not on his owne righteousness, but on Gods mercy. *Whome shall I regarde* (sayth God) *I say 66.* *the poore & contrite in spirit & him that reue-*

*Eccles. 35.* reuenceth my wordes? And Ecclesiastical addeth:  
The prayer of him who humbleth himselfe shall  
pierce the clouds, & it shall not depart vntill the  
highest do behold it.

The fifth condition is *deuotion*, which  
causeth him that doth pray, not to pray  
negligently as many vse to do, but atten-  
*Matth. 23.* tiuely, carefully, diligently, and seruently. Our Lord doth grieuously checke  
such who do pray only with their lipps.  
This people honoureth me with their lips but their  
hart is farre from me; this deuotio we speak  
of ariseth from a liuely faith, and such a  
is not only in habit but in act also & o-  
peration; for he who attentiuely & with  
firme faith doth ponder, how great the  
maiesty of God is, how great our profit  
how great the thing which we aske,  
cannot otherwise be, but that he will  
come to his prayers with deep humilitie  
reuerence, deuotion, and fauour.

It will not be amisse heere to set  
downe two notable testimonies of the  
holy Fathers. *S. Hierome* in his dialogue  
against the *Luciferians*: *Ad orationem assidue*  
*&c.* I stand at my prayer; I would not  
pray vnlesse I did belieue. But in case  
I did truly belieue, I would make cleare  
that

that hart with which God is secne, I »  
would knocke my brest with my hands, »  
I would water my cheeks with teares, I »  
would tremble in body, wax pale in vi- »  
sage, I would lye prostrate at my Lordes »  
feet, and with weeping bedew them, »  
I would wpe them with my haire, »  
I would sticke fast to the crosse & would »  
not thence til I had obteyned mercy; but »  
now very often in my prayer I walke »  
through the galleryes, or cast vp the ac- »  
counts of vsury; or carried away with a »  
filthy thought do thinke on those things, »  
which cannot without thame be spoken. »  
Where is our faith? Do we think that *Ionas* »  
prayed thus? That thus the three childre. »  
That thus *Daniel* amongst the lyons? Or »  
that thus the thiefe on the crosse? So he? »  
And *S. Bernard* in his sermon of the foure »  
wayes of praying sayth: *Omnino nos oportet*  
*&c.* It is altogether necessary that in the  
tyme of prayer we do enter into the court »  
of Heauen, that Court truly in which »  
the King of Kings sitteth in his throne, »  
of starres, compassed about with an innu- »  
merable & vnspeakable army of Blessed »  
spirits: with how great reuerence then, »  
with how great feare, with how great »

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« humility ought a base little frog, going  
 « forth and creeping out of his puddle ap-  
 « peare in that place? How trébling, how  
 « suppliant, how humble and sollicitous, &  
 « how withall his mynd attentiuē ought  
 « a poore wretched man to stād before the  
 « maiesty of glory, in the presence of An-  
 « gells, in the Councel and congregation  
 « of the iust? Truly in all our actions there  
 « is great need of watch and vigilancy, but  
 « especially in our prayers.

uc. 11. The sixth condition is *perseuerance*,  
 which our Lord in two Parables hath  
 commended vnto vs in S. Luke; the first is  
 of him who went at midnight to his  
 friend, and requested that he would lend  
 uc. 18. him three loanes, who although he were  
 often reiected because it was at an vnsea-  
 sonable houre, yet perseuering in his de-  
 maund, he got what he desired; the se-  
 cond is of the widdow that called vpon  
 the Iudge that he would deliuer her frō  
 her enemy; which Iudge although he  
 were a very bad man, and neyther feared  
 God, or respected man, yet ouercome  
 with the perseuerance and importunity  
 of the woman, deliuered her from her  
 aduersary; out of which of Sau-  
 our

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ur maketh this collection, that much  
 more are we to perseuere in prayer vnto  
 God, who is both iust and merciful, & as Iacob 1.  
 Saint Iames doth adde, *giueth vnto al men a-  
 bundantly and vpraydeth not*; That is, he gi-  
 ueth liberally to all such as aske his gifts &  
 neuer vpraideth their importunity in that  
 they are too troublesome vnto him in as-  
 king, for God is without measure rich,  
 without measure mercifull. S. Augustine  
 adding hereunto in the explication of  
 the last verse of the sixt Psalme on these  
 wordes, *Blessed be God who hath not removed  
 thy prayer and his mercy from me*, sayth: if thou  
 wilt perceauē that thy prayer is not removed, be  
 sure, because his mercy is not removed frō thee.

CHAP. VIII.

*Of the eight Precept of the Art of dying  
 Well, which is of fasting.*

It followeth, that briefly now we  
 speake of fasting according to the me-  
 thode obserued by the Angell, and omit-  
 ting many things which Deuines dis-  
 cuss of in this matter, we wil only bring  
 that which maketh to the matter in hād.



Joel. 2.

Our purpose is only so far forth to touch the art of living well, as it maketh way to the other art of well dying, and to this art these three things may seeme to suffice which we haue spoken of prayer; the necessity of fasting doth depēd vpon a twofold law, Diuine and Humane: of the Diuine, Joel is witnes, who in the person of God saith: *Be you couerted vnto me with your hart in fasting, weeping, and mourning;* of the same we haue from Ionas the Prophet, who testifieth, the Ninuities, to the end they might please God, to haue preached fasting, and sack-cloth; and yet at the tyme there was not any set law for fasting: and the same is gathered out of the wordes of our Sauour in S. Matthew: *When thou doest fast annoint thy head that thou mayest not seeme vnto men to be fasting, but to thy Father who seeth thee in secret, and thy Father who seeth thee in secret, will reward thee.*

Let vs alleadge one or two of the Fathers in this behalfe. S. Augustine thus speaketh in his epistle to *Casulanus*: I searching into this matter do see that fasting is commaunded in the Euangelicall and Apostolicall writte, and in the whole book which is called the new Testamēt,

but

but on what dayes we ought not to fast, nor on which we ought, I finde not eyther by the commandement of our Lord, nor his Apostles to be determined. So he. And S. Leo in his sermon of the fast of the tenth moneth: *Ille quæ rerum futurarum figuræ gerebant &c.* Those things which are prefigured things to come, are at an end when the things which they did prefigure are accomplisshed; but the grace of the new Testamēt hath not taken away the utility of fasting, but with religious obseruance hath imbraced abstinence as profitable vnto the body and soule, for as that still continueth in Christian knowledge, *Dominum Deum tuum adorabis, & illi soli seruias*, thou shalt adore the Lord thy God and him only shalt thou serue, and rather the like commaundements; so likewise what is commanded in the same bookes of the sanctifying of fasts, is not disallowed by any glosse. So S. Leo, whose meaning is not that Christians are to fast the same tyme that the Iewes did, but the commaundement of fasting deliuered to the Iewes is to be obserued of Christians according to the appointmēt of those who gouerne the Church, as farre forth

Serm. 417

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as concerneth the time & māner; which determination is better knowne vnto all then that it needeth my declaration: and so much for the necessity of fasting.

As for the fruites & vtilities of fasting these we shall easily declare: & first of all fasting is most profitable, to prepare our soule to prayer, and to the contēplation of celestiall things, as the Angel *Raphael* insinuated when he said, *prayer is good with fasting*; thus did *Moyse* by fasting forty daies prepare his soule, before he durst aduenture to come to the speach of Almighty God: so did *Elias* fast forty dayes that he might in such maner as he could, talke with God in the mount *Horeb*: so *Daniel* by three weekes fast was prepared and made fit to receaue the reuelations of God: so the Church hath appointed fasts on the eue of the chiefe feasts, that the Christians may be the better disposed to attend to heauenly things; and auncient Fathers do in many places expresse this vtility of fasting; let the reader see *S. Athanasius* in his booke of virginity, *Saint Basil* in his first and second oration of fasting, *Saint Ambrose* in his booke of *Elias* and fasting, *Saint Bernard* in his sermon on the eue of

Saint

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at *Andrew*; but the wordes of *S. Iohn Chrysostome* because they are few and excellent I will not omit to recite: *Fasting* (yth see) *is the food of the soule, & make it fetchers that it may be carryed aloft, & con-plate most high & supreme things.*

Another vtility of fasting is to tame flesh, & for this respect it greatly pleases God that we crucify our flesh with vices and concupiscences thereof, as the Apostle teacheth in his Epistle to the *Galatians*, who also for this caused sayd, *I chastise my body & bringe it into subiection, lest I shal preach to others I become reprobate self.* For so *Saint Chrysostome* & *Theophylact* in their commentaries expound these wordes of fasting, as also *Saint Ambrose* in his Epistle to the Church of *Versells*. This vtility also do the Fathers extoll: *Saint Basil* in his sermon of fasting, & *Saint Chrysostome* in his oration of the same, *S. Chrysostome* in his first homily of *Genesis*, *Saint Jerome* in his Epistle to *Eustochium* of the keeping of virginity, *Saint Augustine* in his first booke of *Confessions* the 21. chapter, & the whole Church in the office of the first houre out of the hymne of *Saint Ambrose* doth sing, *carnis terat superbi-*

*Galat. 5.*

*1. Cor. 9.*

*am*

*am potus cibique parcitas*: Let the parsimony of meat & drink tame the prid of the flesh.

The third vtility is to worship God for God esteemeth it as honour done vnto him whē we fast, for so sayth the Apostle in his Epistle to the Romāns: *Obsecro vos &c.* I beseech you that you yield your bodies a liuing sacrifice, holy pleasing to God, your reasonable seruice, for which in the Greek it is λογικὴ λατρεία, which is reasonable worship; and of this worship S. Luke speaketh when he sayd of a widow, *Shee did not depart frō the Temple seruing God day & night in fasting and prayer* and the great Council of Nice in the canon calleth the fast of Lent a cleane & solemne gift that is offered of the Church vnto God: & Tertullian speaketh after the same manner in his booke of the resurrection of the flesh, where he calleth stale & decayed meates acceptable sacrifices vnto God: Saint Leo in his second sermō on the first of the 10. moneth, sayth: *For the full redemption of al the frutes of the earth, the sacrifice of abstinence is most worthily offered to God, the bestowment of them.* Last of al, Saint Gregory in his homily writeth, that by the fast of Lent are offered vnto God the tythes and fruits

of our life.

The fourth vtility is satisfaction of synne, and this first of all do the examples of holy Scriptur demonstrate: the Iouan. 3. *niues*, as Ionas writeth, pacified God by fasting; the same did the Iewes who fasting with Samuel asswaged Gods wrath, and got the victory ouer their enemyes: David a wicked King by fasting and haircloth in part mitigated Gods displeasure against him: the Iewes in the tyme of Iudith & Hester, by no other sacrifice then fasting, weeping, & mourning found mercy with God: this doctrine haue the ancient Fathers alwayes taught. Tertullian in his booke of fasting sayth: *As first of all the abstynence of meat did destroy vs, so let fasting make satisfaction vnto God.* S. Cyprian: *Let vs appease the wrath & offence of God as himself warneth vs with fasting & teares.* Saint Basil: *Penance without fasting is fruitelesse and vayne: by fasting do thou satisfy God.* S. Iohn Chrysostome: *God as an indulgent Father hath found out this cure which is effected by fasting.* Saint Ambrose: *Fasting is the death of synne, the destruction of vices, the remedy of saluation.* Saint Hierome. *Haircloth and fasting are the armour of penitents, the helps of synners.* Saint Augustine. *Let no man fast for humane*

Iudith. 4.  
Hester. 4.

Sermo. 2.  
lapsis.

Orat. 1. de  
ieiunio.

Hom. 1. in  
Genes.

Lib. de E  
lia & ieiunio.

Com.  
ad 3. cap.

lonie.

mane

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**Serm. 60.** *mane prayse, but let him fast to obteyne pardon*  
*de tempor.* *his synnes. Saint Leo affirmed God to be*  
*cityed with the sacrifice of fasting: &*  
*of al Saint Bernard: I sometyes do make*

**Leo serm.** *stinence, but my abstinence is a satisfactiō for*  
**4 de ieiun.** *synnes, not a superstition for impiety.*

**7. mensis**

**Bern serm.**

**60. in Cant.**

Finally, the fifth vtility of fasting  
 is, that it is meritorious, and very much  
 uaileable to obteyne benefits from God

Anne the wife of Elcana being barrē, by  
 fasting obteyned a sonne, for so doth Saint  
 Hierome in his second booke against Iu-  
 lian interpret these wordes of the Scrip-  
 ture: *Porro illa flebat, & non capiebat cibum*

**1. Reg. 1.**

But she wept and tooke no meate. Anne  
 (saith this Father) *inanem cibo ventrem*

*llo meruit implere*: Anne merited to fill her  
 belly empty from meate with a Sonne

Sara by three dayes fasting is deliuered  
 from the deuil, as is recorded in the booke

of Toby. And there is a notable place  
 the merit of fasting in the Gospell: for

**Tob. 3.**

thus speaketh our Sauour, *Tu autem*

*ieiunas &c.* But when thou doest fast, and  
 noynt thy head and wath thy face, that

thou mayst not seeme to men to fast, as  
 thy Father which seeth thee in secret will

repay thee. Where the wordes will repay,  
 gn

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ify that he will pay the their reward,  
 if they are opposed to those other, They

figure their faces, that they may appeare vnto  
 God to fast; Amē I say vnto you they haue receued

their reward. So as the hypocrites receaue  
 the reward of their fasting, to wit the

praise & applause of men: & the iust also  
 receaue their reward giuen them (not

by the tongues of the people) but by the  
 hands of God: neyther doe there want

most euident testimonies of the auncient  
 fathes. S. Iohn Euāgelist being to write

his Ghospell, appointed solemne fasting  
 that he might obteine the grace of writ-  
 ing well, as Saint Hierome auoucheth

in the preface of his cōmentaries. S. Mat-  
 thew, and out of him Venerable Bede on

the first of S. Iohn: and Tertullian insinua-  
 teth the same in his booke of fasting: Fa-

stings do merit of God euen the knowledge of my-  
 steries; Saint Ambrose in his Epistle to the

Church of Versells sayth: *Who be these new*

*masters that wil haue no merit to be in fasting?*

S. Athanasius: Whosoever is vexed with an  
 uncleane spirit, must be fully perswaded

that these wicked spirits tormented with fa-  
 sting to leaue their hold, as fearing the

force thereof. Saint Basil: *Fasting is profitable*

*both*

**New mas-  
ters.**

**Act lib. 2.  
ieiunio.**

**Basil. or. 1.  
de ieiunio.**

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both for the eschewing the miseries of this world  
& also for the attaining of the things that be good  
S. Gregory Nazianzen explicating with what  
weapons a certayne holy virgin repelled  
the Diuell from her, sayth, that she op-  
posed against him the remedy of fasting  
and lying on the bare ground. S. Iohn  
Chrysostome sayth: Fast, because thou hast  
sinned, fast that thou mayst not sinne, fast  
that thou receaue (spirituall blessings,) fast  
that those thinges which thou hast recea-  
ued may not be lost. Saint Hierome in his  
booke against Iovinian doth of set purpose  
dispute and proue the merit of fasting. S.  
Augustine sayth: fasting is eyther a remedy or  
reward, that is, eyther it procureth vs pardon  
our sinnes, or thereward of the Kingdome of hea-  
uen. Last of all, Saint Leo: By the humi-  
lity of fasting we doe merit Gods assistance  
against all our enemyes.

We haue then the necessity & fruit  
of fasting: there remaineth only the man-  
ner, that we also briefly shew how we are  
to fast, that our fasting may auayle vs to  
good life, & therby also to dye wel. Ma-  
ny there be that doe fast on all the dayes  
appointed by the Church, to wit, on euery  
on ember dayes, and in Lent, & there are  
some

Chry. serm.  
de ieiun.

serm. 62.

Serm. 1. de  
ieiunio 7.  
mensis;

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Some who also voluntatily fast in Aduēt,  
whereby deuoutly to prepare themselues  
to celebrate the fast of our Sauours nati-  
uety; some on euery friday for the memo-  
ry of his passion; and some on the saturday  
in the honour of the Blessed Virgin  
mother of God: but whether they do  
fast as that they reape the fruites of fa-  
sting may well be doubted. The first and  
principall fruite of fasting, is mortificati-  
on of the flesh, that our spirit may become  
more strong; and to attayne this end it is  
necessary that we feed on sparing and  
course diet: and truly our mother the  
Church insinuateth this when she com-  
mandeth vs to eat not twice, but once in  
the day, and to eate no flesh nor white  
meates, but hearbs, pease, beanes, fish &  
the like. This Tertullian explicateth in  
two words when he calleth lenten fare,  
*as & aridas escas*, stale and dry meates;  
certainly they do not obserue this, who  
when they do fast eate as much at one  
dinner as in other dayes they do at din-  
ner & supper togeather; and who in that  
dinner dresse so many dishes of all sortes  
of fish & other meates as they seeme not  
to prepare a dynner for mourners & pe-  
nitents,

Lib. de ref.  
Carnis.

F

nitents, but a marriage supper that may last for a great part of the night, such as so fast, without question reape not the fruites of fasting.

Neyther in like manner attayne they this fruite who though they feed not so daintily but much more moderately, yet on the fasting dayes do no more refrain from plaies and sportes, from brawling & wranglings, from wantō songs & leetious mirth, & that which is more grievous, from synnes & naughtines: then upon other dayes which are not fasted. heare what the Prophet *Isaias* sayth of such fasters: *Behold in the day of your fast your self-wil is found, & you cal al your debtors to account; behold you fast to make debates & wranglings & wickedly strike with your fist; fast not as you haue done hitherto, that your cry may be heard on high.* This kinde of fasting did God mislike in the Iewes, because in the fasting dayes which are dayes of pennance they would follow their owne wills & not the will of God, & that they would not only not forgiue their poore debtors, as they desired to be forgiuen of God, but that they would not so much graunt them any respit in the payment

aga

gayne, for that the tyme which those who truly fast ought to haue bestowed on prayers vnto God, they bestowed in prophane wrangling and contention: & fast of all that not only as was requisit in fasting dayes did not attēd vnto spiritual matters, but adding syn to sinne, they did wickedly beate their neighbours & abuse them. Vertuous men must beware and auoid these and the like offences, if they desire indeed to haue their fasting gratefull vnto God, and profitable vnto themselves, that from thence they may be able to hope for a good life & a pretious death. There remayneth of the three workes of Almes which the Angel *Raphael* praysed, & proposed vnto all to imitate.

## CHAP. IX.

*Of the ninth Precept of the Art of dying Well, which is of Almes-deeds.*

OF Almesdeeds three things briefly are to be explicated as in the former, the necessity, fruite, and manner. That there is a precept of giuing almes no mā hath e-

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uer doubted of, for in case we had no other testimony, the sentēce of the most iust & supreme iudge might abundantly suffice, who in the last iudgement shall

**Matth. 15.** say vnto the wickèd : *Discedite à me maledicti in ignem aeternum &c.* Depart frō me

ye accursed into euerlasting fire which is prepared for the Diuell and his Angells, for I was hungry and you gaue me not to eate, I was thirsty and you gaue me not to drinke, I was a stranger and you entertained me not, I was naked and you did not clothe me, I was sicke & in prison & you did not visit me. And a litle after he added : *As long as you did it not to one of the lesser ones, you did it not vnto me.* Out of which we do gather that none are bound to giue almes but such as are able, for our Lord himselfe is not recorded to haue giuen any, but only to haue commaunded some part of the money that was giuen him to be bestowed on the poore, as may appeare out of that place of the Ghospel, where when our Lord had said vnto *Iudas: Quia facis fac citius:* That which thou doest do quickly, the Apostles did thinke that he had commaunded him out of the purse which he did beare, to giue somewhat to the poore.

But

But the deuines wil haue this precept to be conteyned in that commandment:

*Honora parentes*, honor thy parents; others

in that, *non occides*, thou shalt not kil; but it

is not necessary that this precept be con-

teyned in the ten commandments. Whē

as almes belongeth vnto Charity, & the

commandments of both tables vnto iu-

stice; but if all morall precepts be to be

reduced to the ten commandments, the

opinion of *Albertus* the Great is probable,

who will haue this commaundement of

giuing almes to belong vnto that *non su-*

*laberis*, thou shalt not steale, for it is a kind

of theft not to giue that vnto the poore

which we owe vnto the? but more pro-

bable is the opinion of *Saint Thomas* of *A-*

*quin*, who assigneth it to the first comma-

ndement of the second table *Honora parētes*,

honour thy parents, for by the honour of

our parents in this place, is not vnder-

stood only a reuerential honour or duti-

full respect, but also the prouision of all

necessaries for their life and sustenance,

which is a certayne almes that special-

ly we do owe to our principall neigh-

bours, as *S. Hierome* sayth: of which we

inferre that this almes is due also vnto

In com. a

15.

Matth.



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other neighbours that are in want; moreover for that the precept of giuing almes is not negative but affirmatiue: but amongst all the commandements of the second table there is none affirmatiue but only the first, *Honour thy parents*; but to dispute more of this matter standeth not with my purpose in this place, and this may suffice for the necessity of almes.

Now for the fruite of this vertue that is most copious and abundant, the first is, that Almes deliuer a man from euerlasting death, whether this be done by way of satisfaction, or by way of disposition vnto grace, or by any other way; this wee haue cleerly in the Scriptures, in Toby we reade: *Almes doth deliuer a man from all sinne and from death, and permitteth non a soule to go into darkenes*; & in the same booke the Angel Raphael saith in expresse words. *Almes deliuereth from death, and it is almes which purgeth sinnes, and makes a man find mercy & euerlasting life*; and Daniel vnto King Nabuchodonosor sayth: *Wherefore O King follow my counsayle, and redeeme thy sinnes with almes, & thy iniquities with the mercy of the poore.*

Againe, Almes if it be done by a iust man & out of true charity, hath the merit

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euerlasting life, of the truth whereof Christ him self wil be witnes when being Iudge of the liuing and dead he shall say in the last day: *Come ye blessed of my father, receaue a Kingdome which is prepared for you from the beginning of the world, for I was hungry & you gaue me to eat. And afterwards, That which you haue done to one of my least brethren, you haue done to me.* Matth. 25

Thirdly almes hath the effect of a certaine Baptisme, to wit of cleansing sinne, as hel the fault as the punishmēt, Ecclesiasticus sayeth vs: *As water quencheth fire, so doth almes quench sinne*; And water doth so quench the fire as it leaueth not so much as any smoke, and this also is the doctrine of the ancient Fathers: so S. Cyprian, S. Ambrose Chrysostome, and Saint Leo do teach. S. Cyprian in his sermō of almes thus writeth: *As the fier of hel is quenched with the lauer of healthful water, so with almes & good works allayd the flame of our faults.* S. Ambrose: *Almes in a certain māner is an other lauer of our sinnes, as our Lord sayth, Giue almes & all things will be cleane vnto you: & without preiudice of sayth he spoken, almes is more indulgent or remissive than the lauer, for the lauer is giuen but once, &* Sermon. 31.



*Hom. 25. once also it doth pardō, but as often as thou giuest  
in Act 1. almes so often doest thou merit pardon. S. Ioh  
post. Chrysostome: There is no synne that almes can  
Leo. ferm. mak cleane, or that it cannot quite blot out. S  
5. de Coll. Leo: Almesdeeds do blot out syns, do kill death,  
tak away the punishmēt of euerlasting fire. And  
this is a great prerogative of this vertue  
ought to stirre vp al men to the loue the  
reof. But this is not to be vnderstood  
all almes whatsoeuer, but of that alone  
which proceedeth in vs from great con  
trition, and great feruour of Charitie  
Such was the almes of S. Mary Magdalen  
who out of the teares of her contrition  
bathed our Sauours feet, and annoynted  
the same with the almes of a most preti  
ous oynment.*

Fourthly, almes do *increase our conf  
dence to God*, and engender a spirituall ioy  
or comfort in vs: and although that this  
be common to all vertues, yet in special  
manner it apperteyneth vnto this, where  
by in one action we performe a double  
duty, & that very gratefull both to God  
& our neighbour, & is a worke which  
not by signes or deductions, but of his  
owne nature is most evidently descerned  
to be good, Hence is it, that *my sayd*

Alme

Almes wil yeild great cōfidence before the suprem *Heb. 10.*  
soueraigne God vnto all such as giue it: And  
that of the Apostle, You haue had cōpassiō on  
the imprisoned, do not therefore leese your confi  
dence. And to conclude, Saint Cyprian in  
his fermō of almesdeeds, calleth it, *the  
comfort of the faythfull.*

Fifthly, almes getteth the loue and good  
will of many who doe pray vnto God for their be  
nefactours, & obteyne of God for them ey  
ther the grace of their conuersion, or the  
gift of perseuerance, or the increase of  
grace and glory; for all these wayes may *Luc. 16.*  
that saying of our Sauour be vnderstood,  
*Take your selues frēdes of the māmon of iniqui  
ty: that when ye shal sayle, they may receaue you  
into their euerlasting tabernacles.*

Sixthly, almes is a disposition vnto our iu  
stifying grace, of which fruit Salomon spea  
keth in the prouerbes when he sayth: Syns  
are cleaused by almes and faith: & Christ ha  
uing heard of the liberality of Zachaeus say  
ing, Behold I giue half of my goods vnto the poore  
if I haue defrauded any mā, I reder him foure  
times as much; he sayd vnto him: To day sal  
uation is brought to this house. And in the Acts  
of the Apostles it is recorded of Cornelius  
not yet a Christiā, who was a bountifull

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bestower

bestower of almes : Thy almesdeeds ascended into the remembrance in the sight of God: out of which place Saint Augustine proueth Cornelius by his almes to haue obteyned of Almighty God the grace of Christian faith, and perfect iustification.

Last of all almesdeeds are oftentimes the cause that our temporall store doth increase and is augmented: which Salomon doth approue when he sayth: he taketh vsury of our Lord who hath compassio of the poore: & againe: he who giueth to the poore shal neuer want which our Sauour confirmed by his owne example, when he comanded his Disciples to distribute fise loaves & two fishes, which was al he then had, among the multitude, and so handled the matter as they gathered vp twelue baskets full of the leauings of the bread & fishes, which sufficed his Disciples for many dayes after; Tobias who imparted so liberally his goods to the poore, got in short tyme great wealth: the widdow of Sarepta who bestowed a little meale and oyle on the Prophet Elias, receaued that blessing at Gods hand that herself neuer wanted for a long tyme eyther meale or oyle: there are many and most worthy examples

examples in this kind extant in the fifth booke of the history of France written by S. Gregory of Towers; in Leontius in the life of S. Iohn the Almenor; & Sophronius in his spiritualli: & the same auereth Saint Chrysostome in his Sermon of fasting & almes, and Saint Basil in an oration he made vnto rich men, in which by an excellent figure he compareth riches vnto welldoing water, out of which if much be drawne there do spring continually more abundant and better waters, if they be let stand still, they decrease and corrupt: such men as they wil not willingly heare these matters, so will they scarce belieue them, but after this life they shall know to be so, & belieue it to be true, when their knowing, and belieuing shall steed in nothing.

Let vs now speake of the manner of bestowing Almes, for that is necessary more then any other thing, that we may continually liue & die most happily. First it is necessary that we giue almes with a most sincere intention of pleasing God, & not seeking of popular prayse: this doth Christ reach vs when he saith: *When thou giue almes, do not sound the trumpet, & let*

not

Cap. 105.  
& 291.

Lib. 10.

Lib. 1. de  
predestin.  
sanctorum  
ap. 7.

Proverb.

9.

Proverb.

6.

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*Matth. 6.* not thy left hand know what thy right hand doeth. *S. Augustine* explicateth this place in his commentary on the Epistle of Saint Iohn, whereby the left hand he vnderstandeth the intention of giuing almes for temporal honour, or whatsoever commodity by the right hand he wil haue to be signified the intention of giuing almes in respect of euerlasting life, of the glory of God, and Charity towards our neighbour.

Agayne our almes is to be giuen readily, and with facility, that it may not seeme to be wrunge out by intreaty, nor delaied from day to day when it may presently be dispatched. *Say not* (saith the wise man) *go thy wayes & come agayne, to morrow I wil giue thee somewhat, when thou canst giue presently.* *Abraham* the friend of God requered the passengers that they would come to his house, & expected not to be intreated by them; and his nephew *Lot* did the same: so neyther did *Toby* expect that the poore people should come vnto him, but he himselfe did seeeke for them.

Thirdly, it is requisite that our almes be giuen cheerfully, & not with grudging. *In euery thing* (saith *Ecclesiasticus*) *thou shalt*

*Cap. 31.*

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with a cheerefull countenance: And the Apostle, *not out of sadness, or out of necessity, for our duty we doth loue a cheerefull giuer.*

Fourthly, it is necessary that our almes be giuen with humility in such manner, as the giuer may know himselfe to receaue more then he giueth, of which point is writeth Saint Gregory: *multum ad euadendam dantis superbiam valet &c.* It helpe much to check the pride of the giuer in almes, if when he bestoweth his earthly

substance he do weigh wel the words of the heauely maister, *Make you friends of the mammon of iniquity, that when shal fraye they may receaue you into euerlasting tabernacles;* for if by the friendship of the poore we do gayne the small tabernacles, doubtlesse we who are to perswade our selues, that we rather offer presents to our benefactors, then bestow almes on the poore.

Fifthly, it behoueth that we giue almes according to the proportion or measure of our ability, for so did *Toby* that pious alms-giuer: *As thou shalt be able, so be pitiful to the poore, if thou haue much giue plentifully, if thou haue but little, study how to giue that*

*Lib. 21.*

*Moral. cap.*

*24.*

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*Tob. 4.*

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Serm. 3. ad  
pop. Aut.

that little willingly: & the Apostle teacheth vs that an almes is to be giuen as a blessing, not as couetousnes; & S. Chrysostom addeth: not to giue only but to giue abundantly is to be called almes: and in the same Sermon he addeth that such as desire to be heard of God when they cry, *Haue mercy on me* let God according to thy great mercy, must also haue mercy on the poore according to their great almes.

Last of all it is specially required, that he who wil be saued and dye wel do diligently seach out eyther by his owne reading and meditation, or by other deuout & learned men whether a man may keep superfluous riches without sinne, or whether such be not of necessity to be giuen to the poore; & the further which are to be deemed superfluous riches which necessary, for the case may so fall that meane riches to one may be superfluous, and great wealth to another may seeme necessary. And for that this small treatise cannot comport any prolix dispute of scolastical questions, I wil briefly repeat certayn passages of the holy Scriptures, & Fathers as wel ancient as moderne, and so conclude this difficulty.

The places of the Scriptures, are

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of S. Mathew: You cannot serue God & mony; the third of S. Luke: He who hath coats let him giue to him that hath none; & he that hath meate let him do the like: & in the twelfth of the same Gospell it is sayd of a rich man, who so abounded in substance as that he scant knew where to lay his money: Thou fool this very night they will take thee thy soule: which wordes S. Augustine doth thus expound, that this rich man is euerlastingly damned, because he retained superfluous wealth.

The chiefeft authorities of the ancient Fathers for this matter are these. S. Basil: And art not thou a theefe or robber, who esteemest that as thine owne which thou hast received only to dispense & giue away? And a little further: wherefore thou doest iniury to so many, as thou wert able to giue vnto. S. Ambrose: What iniustice is there, if I who take not other goods from thee do diligently keep myne owne? Impudent assertion! Dost thou call them thine goods? Which are they? And after: It is no lesse myne when thou art able and wealthy to deny them to the poore, than to steale or tak away from them that hath it. S. Hierome: What soeuer thou haue more than is necessary for thy diet & apparel, bestow (on the poore) & know that for so much

Tom. 74  
ex. 36.

Basil. orat.  
ad diuites.

Ambr. serm.  
81.

Ep. ad Hed.  
quæst. 109.

much thou art a debter. S. Chrysostome: De

Chrysost.

hom. 34.

ad pop.

Antioch.

thou possesse that which is thyn own? the goods  
the poore are comitted to thy custodie, whether

thou possesse them out of thyn owne iust labour

or by lineal descēt of inheritāce. S. Augustin

The things that are superfluous to the rich,

necessary to the poore, they who possesse more

they what possesse more thē is theirs. S. Leo: ear

Aug trac.

in psal.

147.

ly & corporal riches do come vnto vs frō the be

ty of God, & therefore worthily is he to exad

accoū: of these things, which he hath no more

mitted vnto vs to possesse, thē to disburse or dis

bute. S. Gregory: Such are to be warned

neither desire other mē's goods, nor bestow

own, that they artēiūely know that the earth

which we are al made is comō vnto al, & therf

in common yeldeth substance for all; & in va

do they thinke themselues without fault

challēge as their owne that gift of God, which

hath bestowed vpon al. S. Bernard: The po

cry out & say, it is our goods that you wast,

with cruelty takē frō vs, which you so vainly

S. Thomas of Aquine: The things which

haue more thē they need, is by the law of nat

deu vnto the maintenāce of the poore. And: O

Lord comānderh not only the tyth or tenth pa

but what souer is superfluous to be giuē to the po

And vpō the fourth booke of Sentēces

firmeth this to be the common doctrin

all deuines. Heere if any wil contend

at these superfluous goods are not to be

uen vnto the poore out of the rigour of

law, yet truly he cannot deny but

at they are to be giuen them out of cha

y, & it importeth litle God wor, whe

er a man go to hel for want of iustice,

for want of charity.

## CHAP. X.

The tenth Precept of dying well, which  
is of the Sacrament of Baptisme.

**I**A V I N G explicated the vertues  
which teach vs the art to liue wel,  
will adioyne somwhat out of the do  
ne of the Sacraments which concurre  
lesse then the former to the atteyning  
his art. The Sacraments ordeyned by  
rist are seauen, Baptisme, Confirmation,  
harist, Pennance, Order, Matrimony, Ex  
e-vnction: all which are as it were di  
e instruments which God vseth by  
ministry of his seruants to giue his  
ple grace, to increafe it, to re  
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store it. That being freed from the bondage of the Diuell, & adopted with the honour of being the sonnes of God, they may at length come to be partakers of everlasting blessednes with the holy Angels in heauen. Out of these Sacraments then, our purpose is biefly to shew who profiteth, and who faileth in this art of good life, that so he may know how to hope for a happy death, and who on the contrary may looke for a miserable end, vnlesse he do the sooner change his life behauiour.

**Baptisme.** Let vs beginne with the first Sacrament. Baptisme in order and number of the Sacraments is the first, and is first called the gate or entrance of the Sacraments, for vnlesse baptisme go before, no man can be fitt to receaue the other Sacraments. In the Sacrament of baptisme these rites or ceremonyes are obserued: first of all who is to be baptized must either by himselfe or his God-fathers make confession of the Catholike faith, then he must renounce the Diuel, his Pompes and vanities, thirdly he is to be baptized in the name of Christ, in which Baptisme he is translated from the thraldom of the Diuell vnto the grace of the children of God, & all his synnes being blotted quite out, he receaueth the gifte of heauenly grace, by which he is now made the adopted son of God, the heire I say of God, & fellow heyre of Christ. Fourthly there is giuen him a *white stole*, & he is willed to preferue the same cleane & vnspotted vntil death: fifthly there is giuen him a *burning candle* which signifyes good workes, which whiles he liueth he must ioyne with the former purity signified by the white stole, for so sayth our Lord in the Gospell, *Let your light so shine before men as that they may see your good workes, & glorify our Father which is in heauen.*

These are the chiefeft ceremonyes which the Church doth vse in the administration of this Sacrament. I omit the rest which apperteyne not vnto this matter: out of this euery mā may cōceaue whether he haue alwayes liued well from the tyme he receaued his Baptisme vnto this presēt yeare of his age. I do verie much doubt that there are very few to be found who haue performed these things which they haue promised to do, or truly which they were bound to do, For many

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*Matth. 20.*

*Math. 5.*

are called, but few are chosen: and, narrow is the way that leadeth vnto life, and few there be that do fynd it out.

Let vs beginne with the *Aposiles Creed*, how many countrey people, how many beggars, how many inferiour artificers are there who eyther cannot say their Creed, or neuer learned it, or know how to say the wordes, but vnderstand little or nothing at all of the sense? And yet they in Baptisme by their God-fathers and God-mothers answered vnto euery article that they did beleue: and if Christ be to dwell in our harts by fayth, as *S. Paul* doth testify, how shall he dwell in their harts, who can scantly rehearse the wordes of their Creed, and haue nothing at all thereof in their harts? and if God by fayth do purify our harts, as *S. Peter* the Apostle sayth, how impure wil their harts be, who haue not in their harts receaued the fayth of Christ, although in flesh they haue receaued his Baptisme? I speake of such as haue the vse of reason, not of infants, for infants by the habit of grace, of fayth, hope, & charity are iustified, but when they are growne in yeares they ought to learn their creed, & in hart

beleue

beleue the Christian faith for righteousness, & confesse it in word for saluation, as the Apostle teacheth in the Epistle to the Romans.

Let vs come to another Rite. All Christiás eyther by themselves or by the helpe of others who answered for them, being demaunded whether they renounce the Diuell, his pompes, and workes, doe answer, *I renounce*; but how many be there that in word renounce, but renounce not indeed? Or rather how few be there who with al their hart do not loue & follow the pomps & workes of the Diuel? And yet God seeth al, and cannot be illuded: he then who desireth to liue & dye well, let him enter into the closet of his hart, & let him not deceaue himselfe, but seriously & attentiuely thinke, and thinke againe, whether he be delighted with the pompes of this world, or with the workes of the Diuel, and whether in his hart, in his deeds, in his wordes, he haue giuen place vnto them; for so eyther a good conscience shall comfort him, or a bad conscience bring him to repentance.

In the third Rite is layd open vnto a benefit of God so high, so deepe, so

long, so large, that in case we bestowed whole dayes and nights in admiration thereof, and in yelding his diuine goodnes thākes for the same, we should do nothing in respect of the thing it selfe: good God, who can conceaue, who is not astonished, who doth not languish away and is not resolved into deuout teares, when he considers how a wretched man most iustly condemned vnto hell, suddenly by vertue of this Baptisme of Christ to passe from this most miserable thraldome, to the right and claime of a most happy and euer enduring Kingdome?

And by how much this benefit is the greater, by so much is the ingratitude of most mē more detestable; for there are not a few who as soone as they arriue vnto the vse of reason, returne this admirable benefit backe vpon God againe, & deliuer theselues vp for slaues to the diuell; for what is it in the flower of our age to follow the concupiscence of the flesh, the concupiscence of the eyes, and pride of life, but to contract leage and friendship with the Diuell, and in deeds and facts to deny Christ? They are rare

finde who preuented with the speciall grace of God doe diligently keepe this baptismall grace, & as *Hieremy* speaketh beginne to beare the yoke of our Lord *Them. 3.* *adoleſcentia ſua*, frō their youth: but vntill we keep wel this grace, or by true penitence do agayne renounce the diuell and retourne to the seruice of Christ, we cannot remayne therein vntill our death, it cannot be that we liue well, or be deliuered from an euill death.

The fourth ceremoniall Rite consisteth in this, that he who is baptized receaueth a *white stole*, and is commanded to keepe the same vntill he come before the face of our Lord. By which as we said is signified innocēcy or purity of life, obtained by the grace of Baptisme, and diligently to be kept vntill the hower of our death: but who can expresse how many are there be of the diuell, the continual enemy of mankind, who labours nothing more then to defile this garment in what manner of spotts? And therefore very few are found who if they liue any while do auoid this filth. Truly holy David pronounced them happy who remaine immaculate in the way (of this life) and

*Psalm. 118.*



walke in the law of our Lord: & by how much the difficulty is more great to walke in a durty and filthy way without spot, so much more glorious is the conquest of a Crowne of an innocent life. Wherefore all that desire to liue and dye well, ought by all means to keep this white garment of innocency, and if perchance it should happen to be spotted, that then againe they make it white in the blood of the Lambe, which is done by true contrition and repentant teares. Holy David after he had bewayled a longe tyme his sinne, reposed at length in the hope of mercy, and yielding thanks vnto God confidently, sayd: *Thou shalt sprinkle me with hyssope and I shal be made cleane; thou shalt wash me and I shalbe made more white then snow.*

The last Rite is to receaue a lighted candle, and to beare it in our hands, which signifyes nothing else, as I haue sayd, but our workes, which must accompany innocency of life: what these good workes are which must be done of the regenerate in Baptisme, the Apostle teacheth vs when he saith: *I haue fought a good cōbat, I haue ended my course, I haue kept my faith; as for the rest*

2. Tim. 4.

*I haue laid vp for me a Crowne of Iustice, which the iust Judge at that day will render me:* in these few wordes are briefly set downe al the good workes which are to be done of the regenerate in Baptisme by Christ. For we must fight stoutly against the tentatiō of the Diuel, who, as a roaring Lion goeth about seeking whō he may deuoure. We must also accomplish or end this course of good workes in the obseruance of Gods commandements, according to that of the psalme, *I haue runne the way of thy commandements when thou hast enlarged my hart.* We must finally fulfill our promise to God in multiplying his tallēts, in cultiuating his vineyard in the bayliffship committed vnto vs, or in the gouernement of his family imposed vpon vs, or in whatsoeuer other imployments committed to our charge: for albeit that it hath pleased the high wisdom of God to admit his adopted children vnto the heavenly inheritance; yet that this might be effected with his and our greater glory, it hath pleased the same wisdom that we should merit the same heavenly inheritance, that is, euerlasting blessednesses, by our owne good workes proceeding from his grace, and our owne

freewill ; therefore that most rich and most glorious inheritance shal not be giuen to such as sleepe, as loyter, as play, but vnto such as watch, as labour, as perseuere vnto the end of their liues in good workes.

Now let euery man discusse his workes, let him diligently examine his life and manners, if he will liue and dye well, and if his conscience yeld him testimony that he hath fought a good combat with vices, and concupiscences, and with al the tentations of the old serpent, and that he hath happily ended his course in all the commaundements and iustifications of our Lord without cōplaint, & that he hath beene faithful to our Lord in all the charges or offices committed vnto him, then let him securely reioyce & say with the Apostle, *There is layed vp for me a crown of Iustice, which our Lord the iust iudge will giue me.* If so be that our conscience exactly discussed do testify that in this conflict with the enemy of mankind it hath been grievously wounded, and that his fiery darts haue penetrated euen vnto the very soule, & that also not once but often, & further that it hath often fayled in the

course of good works; and that not onely it hath not runne on cheerfully but through faintnes to haue sit downe, yea to tarry a long in the way; and finally if the thinges committed vnto it by God hath not kept promise, but that eyther vnto glory, or acception of persons, or the like haue taken part of the gaine; let him rectifie without delay to the Sacrament of penance, & vnto God himselfe his Physician, & let him not delay this businesse, of all busines the greatest, vntill another tyme, because we neyther know the day, nor houre of our death.

## CHAP. XI.

*Of the eleuenth Precept of dying well,  
which is of Confirmation.*

**A**FTER the Sacrament of Baptisme followes the Sacramēt of Confirmation, out of which we may draw a document of good life no lesse agreeable to that we treat, then from Baptisme: for notwithstanding that Baptisme be a Sacramēt more necessary thē is the Sacramēt of

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of *Confirmatiō*, yet is the Sacramēt of Confirmation more noble then the sacramēt of Baptisme: which may be proued from the minister, from the matter, from the effect. The ordinary minister of Baptisme is the priest or deacon, & in tyme of necessity, whosoever. The ordinary minister of *Confirmation* is the Bishop, and the dispensation of the supream Pastour to the Priest alone. The matter of Baptisme is naturall water, the matter of Confirmation is pretious oyle mingled with balsam, and consecrated by the bishop; the effect of Baptisme is grace and the Character, such a one as is necessary to frame a spiritual child, according to that of S. Peter. *As children newly borne seeke or hūger yee after milke.* The effect of Confirmation is grace and the character, such as is requisite to make a Christian souldier to fight against the inuisible enemyes, as S. Paul writeth: *W*

*Ephes. 6. haue not to encounter with flesh & bloud, but against the Princes & powers, against the Gouernours of the world, of this darknes, against the spirits of wickednes, that are aboue in the ayre, as S. Hierome & S. Ambrose interpret it. L*

of all in Baptisme salt is giuen vnto the infants to tast; in Confirmation there is a

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now giue the, that the Christiā souldiers may learne to fight, not by striking but by patiēt suffering for the loue of Christ. But that we may the better perceaue the office or duty of a man anointed with holy oyle, that is to say of a Christian souldier, let vs see what the Apostles receaued in their Confirmation which is giuen the vpon Whitsonday. The Apostles were not properly cōfirmed by the Sacramēt of holy Chrisme, but receaued from Christ the Prince of priests the effect of the Sacrament without the Sacrament, and they receaued three giftes; *Wisdome, Eloquence, and Charity*, in the highest degree; and besides this the gift of Miracles most profitable for the conuersion of Infidels vnto the faith, & these gifts were the fiery toungs which appeared on the day of Pentecost signify, as likewise the great noyse that then was heard; for the tongues of fire signifyeth Charity, the figure of the tounges Eloquence, and the Great multitude the gift of Miracles. The Sacramēt of Confirmation bringeth not with it the gift of diuers tōgues, nor the gift of miracles, because the things were not requisite for the good & perfectiō of the Apostles

further

blow

further the for the cōuerſion of Infidels  
but it brings the gift of ſpiritual wiſdom  
& the gift of charity which is gentle  
patient, & in ſigne of this patiēce which  
is a moſt rare & moſt pretious vertue, the  
Biſhop openly giueth a blow to the paſſion  
cōfirmed, that he may know that by the  
Sacramēt, he is made the ſouldier of Chriſt  
not to fight but to ſuffer, not to do any  
iniuries but to beare the; for ſo in Chriſtian  
warfare are we to fight not againſt  
men whō we ſee, but againſt the Diuill  
whom we ſee not, & ſo our Captayne  
Emperour Chriſt did both fight & overcome,  
who nayled to the croſſe ſubdued  
the powers of the ayre; & ſo did the  
poſtles fight who newly cōfirmed were  
grieuouſly whipped in the Conuent  
of the Iewes, *And they went from the ſight*  
*the Coucel reioicing, for that they were found*  
*thy to ſuffer reproach for the name of Chriſt.*  
certes is the grace of the Sacramēt of Confirmation  
to effect that a mā vniuſtly injured  
do not thinke of reuenge, but reioyce  
that for iuſtice ſake he is found  
worthy to ſuffer all wrongs & iniuries.

And here againe let him that is confirmed  
enter into his owne hart & conſider

he ſhall attend whether he finde in the ſame  
the gifts of the holy Ghoſt, & eſpecially  
wiſdome and fortitude; let him marke I  
whether he fynd the wiſdō of Saints  
which highly prizeth Eternall thinges,  
& deſpiſeth temporal; and the fortitude  
of the ſouldiers of Chriſt, who more wil-  
lingly do receaue iniuries then offer the;  
at leaſt there ſhould be any miſtaking, let  
him com to the practice, let him examine  
his conſcience; for if indeede he finde  
himſelfe prompt & ready to giue almes,  
not to heape vp riches, and hauing taken  
no iniury if he do not thinke on reuenge,  
that doth moſt eaſily & willingly pardon  
the ſame, he may wel reioyce in ſpirit,  
one that hath in his hart the pledge of  
the adoption of the Sōnes of God: but if  
after the taking of the Sacrament of Con-  
firmation, he perceaueth himſelfe no leſſe  
deſirous of riches, no leſſe couetous, no  
leſſe angry, no leſſe impatient; and  
when trial ſhall be made doth with great  
difficulty endure a litle gold or ſiluer to  
go out of his purſe to helpe the poore;  
and on the other ſide he finde himſelfe  
holly inclined to ſnatch at all occaſions  
to gaine, and finde himſelfe very prone  
to ſin.

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vnto anger, and requested euen by his friendes to pardon an offence, wil become inexorable, what else can he gather hereof, but that he hath receaued the Sacrament, but not the grace which yieldeth to the well disposed receauer.

These thinges I haue sayd for such as are of riper age, when they come to receaue this Sacrament, for such as come receaue it very younge, & as yet scarce capable of deceit, to such because nothing doth hinder, it is to be thought the graces and vertues mentioned to be infused, but they are to feare least for their sinnes already committed, & by to long protracting penance that they do not extinguish the spirit receaued in Confirmation, that they do not loose the grace of the holy Ghost.

Therefore he that will liue and dye well, let him greatly regard the graces of the Sacraments, which are the vessels of celestially treasures, & amongst others the Confirmation, whose grace being once lost can no more be found, as is the Sacrament of Confirmation, in which is receaued an incomparable treasure. For though the Character of all Sacraments cannot be

blotted

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blotted out, yet the Character without the gifts of grace yeldeth no comfort, but increaseth the punishment of our confusion.

C H A P. III.

*The twelfth precept of the Art of dying well, which is the Holy Eucharist, or Sacrament of the Altar.*

THE most holy Eucharist is the greatest of all Sacraments, in which not only is most abundantly contained, but the Authour also himselfe of grace & life is giuen. That a Christian man may and dye wel in respect of this Sacrament

two things are necessary: one is, *Ioan. 6.*

Sometimes he take this sacred food, as our Saviour warning vs: *Vnlesse you eat the flesh of the sone of man you shall not haue life in*

another thing that he do receiue worthily. *1. Cor. 11.*

so excellent a meate, for else as the Apostle sayth vnto the Corinthians: *who eateth & drinketh vnworthily, eateth & drinketh to himselfe not discerning the body of our Lord from other meates.* Now the question

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tion

stio is how ofte it is expediēt to receaue this food, and what preparation is esteemed sufficient that we may worthily, and not vnworthily, come vnto this celestiall banquet.

Touching the former questiō we fynde many, & these also differēt customs haue bene vsed. In the primitiue Church the faithful did very oft receaue the body of our Sauour, & therefore did S. Cyprian in his Sermō on our Lords prayer expound cat those words of this B. Sacramēt, *Give vs to day our daily bread*, & teacheth vs that it is to be receaued euery day, vnlesse a man be hindered by some lawfull lette: forwarde charity waxing cold many differre this communiō for some yeares wherfore *Innocentius* the third set forth a decree that once euery yeare as well men as womē, at the tyme of Easter should be bound to receaue the holy Eucharist: and now it seemeth the common opiniō of learned men, that it is very good & laudable that such as are not Protestants should not neglect to come to receaue this B. Sacrament euery Sonday, and this is a ritual day: that saying is famous among Authours as held to be Saint *Augustine*

euery day to receaue the holy Eucharist, I neyther mislike, nor mislike: but I perswade & exhort al to communicate euery Sōday; and although the Pope *De Ecclesiasticis dogmatibus*, of Ecclesiasticall doctrines, out of which this sentence is taken, seeme not to be the worke of S. *Augustine*, yet was it written by an ancient Authour, & is not contrary to the doctrine of same Father, who in his Epistle to *Ianuarius* expressly teacheth rather them to erre who thinke we are bound to communicate, not those who desire it, and thinke we are to communicate as seldom. Truly he who so speaketh should in no wise fynd fault with those who would follow the middle way betweene both extremes, which is to come at least on the Sōdayes to this Sacramēt; *Cap. omnis de panis & remiss.* the same to haue been the opiniō of *Hierome* is playne by his Cōmentaries in the epistle to the Galathiās, where bounding the fourth Chapter, thus he teacheth: *As it is lawfull for vs euer to fast, or e- pray & without intermissiō, hauing recea- the body of our Lord, ioyfully to celebrate the so is it not lawfull for the Iewes to sacrifice lambe &c.* And this opinion liked *Quaest. 80. art. 10.* Saint *Thomas* in the third part of his

## Theological Summe.

As touching the other point of preparation to receaue so great a Sacrament that it may be receaued to the health of our soule, and not to our iudgement and condemnation, first of all is required that our soule be liuing with the life of grace & not dead with the death of mortall sinne because for this respect it is called meate giuen vnder the forme of bread, for that is not the meate of the dead, but of the liuing as, sayth our Sauour in S. Iohn *that eateth this bread shall liue for euer*; & the same, *my flesh is truly meat*; & the Council of Trent addeth further, that it is not sufficient preparatiō to receaue duly this celestial food, that he who is defiled with mortall sinne content himselfe with this trition alone, but that he be careful to purge his finnes by the Sacrament of penitence in case he can haue a Ghostly Father. Againe: for that this Sacrament is not only bread but also a medicine, that an excellent one, & most whole against al the diseases of vices, therefore secondly is required that a man do stand in perfect health and to be cured from all maladies of synne, and principally

the chiefest of them as leachery, couetousnes, pride. That this Blessed Sacrament is a medicine S. Ambrose cleerly auoucheth: *that is wounded (saith he) seeketh for a medicine; the wound we haue is because we are vnder sinne, the medicine is the heavenly and venerable Sacrament.* So he: and S. Bonaventure: *He who reputeth himselfe vnworthy, let him thinke so much the more he needeth, & hath necessitie occasion to seeke for the Physitian, by how much more he feeleth himselfe to be sicke.* And Saint Bernard warneth his brethren that they distribute it to the grace and vertue of this Sacrament; that they find their bad inclinations, & other infirmities of the mynde be diminished.

Lastly this most holy Sacrament is not only the food of trauellers, and meane of the sicke, but is also a most learned and most learning Physitian, and therefore when he cometh to visit vs he is to be receaued with all ioy and reuerence, and the house of our soule is to be adorned with all manner of vertues, and in particular with the ornaments of faith, hope, charity, Deuotion, Piety, and with the exercises of good works, as of praier, fasting, almes. For these ornaments doth this

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sweet guest of our soule require, who yet wanten nothing of that which we are able to giue him; againe cōsider that this Phisitian who cometh vnto vs; is both King, and God, whose purity is infinite & requireth a most cleane tabernacle in our brest: Let vs heare Saint Iohn Chrysostome in this matter: *Then what should not he be more pure who enioyeth this sacrifice? the what sunne beame ought he not to be more resplendent who deuidenth this flesh? The mouth that is replenished with this spirituall fire?*

Now let any on who is desirous to liue and dye well make recourse to his owne soule, and shutting the dore against all distractiue busines, let him consider alone with his own hart before God what searcheth the reynes and harts of all, how often & with what preparation he doth cōmunicate & receaue this Sacrament of our Lords body, and if he fynde that Gods grace he doth often and with frequence receaue it, and therby in spirituall life be nourished, and by little & little recovered from the diseases of sinne; and moued ouer that he doth more and more dayly profit and proceed in vertue, and good deeds; let him reioyce with trembling

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on to serue God in feare, not with that vile of slaues, but with that sincere & fast feare which is of children. But if he be one of thole who contented with cōmunicating once in the yeare, do neuer more thinke on this most wholsome Sacrament, but forget to eate this bread of life, by how much more they grow fat & plump in body, by so much the more are their soules weakened and do wither away: & let such a one know that he wanteth wit, and is farre off from the Kingdom of God the yearely cōmunicating not decreed by the holy general Cōcil for this end that none should cōmunicate but once in the yeare, but that once in the yeare they should be compelled to cōmunicate, vnlesse they would be cast out of the Church, and deliuered ouer to Satan. And such men for the most part do not receaue their Lord in the Sacrament with filiall loue but with seruile feare, & when after returne to the huskes of pleasures, to the pleasures of the world, to the temporall commodities and ambitious gape after false & fugitiue honours, so at the day of their death they may be compared with the rich Glutton: *Memento fili,*

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quia

Serm. 66.  
ad pop.  
Antioch.



*quia recepisti bona in vita tua.* Remēber son that thou hast receaued good thinges in this life, & therefore muſt not expect for any more in the next: & if any be found who makes oftē recourſe to the miſteries of this moſt holy Sacrament, & that eue-ry Sonday, or elſe euery day if perhaps he be Priſt, and yet neyther refrayneth from mortall ſynnes, nor ſeriously exercyſeth himſelfe in good workes, nor is not yet truly gon out of the world, but as other mē who are of the world thiſteth after riches, is caryed away with carnall delights, ſeeth and ſigheh after higher degrees of honours, & dignities, he truly eateth the fleſh of our Lord to his iudgment: & by how much the more he vniworthily frequenteth theſe myſteries, by ſo much the more neerly doth he imitate Iudas the traytour, of whome our Lord ſayd: *Melius erat ei ſi natus nō fuiſſet homo ille,* it had been better for him if he had neuer beene borne. Let no man deſpayre of his ſaluation whiles yet he liueth, and therefore let him with himſelfe cal to account his yeares, and workes and then he ſhall fynd that hitherto he hath runne much aſtray out of the path of ſaluatiō: let him know

know that yet there is tyme left to returne, ſo that he will ſeriously do penance, & come againe into the way of truth.

I thinke it conuenient to end this chapter withall, that I adioyne what S. Bonauenture writeth in the life of the holy Father S. Francis, I meane of the admirable deuotion & loue of this moſt holy man towards this diuine Sacramēt, that by the exāple of his feruour our tepidity or coldnes rather may be kindled. *He was enſlained (ſayth B. Bonauenture) with the feruour of his ſoule towards the Sacramēt of our Lords body, admiring with wōderful great aſtoniſhment that moſt deere humility, & moſt hūble charity. He did oftē ſo deuoutly cōmunicat that he made others to become deuout; whē he came to the ſweet taſt of the immaculate lābe, as it were drinke in ſpirit, he was for the moſt part rapt into a trance or rauishment of mind.* So he: From which deuotion not only many lay mē that communicate, but many Priſts alſo who celebrat are farre ſhort, eſpecially ſuch of the latter as ſay Maſſe with incredible haſt, as they ſeeme not to know themſelues what they do, nor permit others that heare thē, to cōſider with any

attentiō so great a mystery, or that which else they would at that tyme contēplate.

### CHAP. XIII.

*Of the thirteenth precept of dying Well,  
which is of Pennance.*

**A**FTER the Eucharist followeth the Sacrament of Pennance, which in respect of him who receaueth, consisteth specially in three vertues, in *contritiō of hart, confessiō of mouth, & satisfactiō of work.* For they who performe these three things wel, do without al doubte obtaine forgiveness of their synnes; but it is most diligently to be seene & considered, whether our contrition be true, our cōfession entiere, or satisfaction be full & agreeable to the offences committed.

Let vs beginne with contrition. Ioseph the Prophet cryeth out; *Rend your hartes & not your garments.* The Iewes when they would make remonstrāce or signe of sorrow they did cut or teare their garments: the holy prophet the warneth vs that if in the sight of God we will shew true

Contritiō.

Cap. 1.

and

and inward grieve for our finnes committed, that we cut or teare our harts; & the Prophet *Dauid* wil not haue vs only to cut or teare them, but to pound the smal & bring them into dust, as we do things that are beaten in a mortar, *Thou wilt not o God* (sayth he) *despise a hart* (so) *broken & humbled*: which similitudes do euidently shew that to pacify God by pennance, it is not sufficient in word only to say, I am sorry that I haue offended, but there is required inward and great grieve of hart, which without many sobbs, sighs, and teares is hardly found; and wonder it is to behold how seuerely the auncient Fathers do speake of true contrition. S *Cyprian* in his sermon of such as were fallē frō the faith hath these words: *Looke how great our finnes are, let vs so greatly also deplore them: to a deepe wound let there not want a diligent & long cure, let not the pennance be lesse then the fault; it becometh vs to pray and call on God more earnestly, to passe the day in mourning, to spend the night in watching & weeping, to bestow al our tyme in teares and lamentations, & lying on the bare ground, to be sprinckled with ashes, to tumble and burne in a hairecloth & ragges.* *Clemens Alexā-* Lib. 3. cap. 17. all. 24. *rinus*, as we haue in *Eusebius* in his history calleth

*Orat. 2. de* calleth pennāce *Baptisimum lacrymarum*, the  
*bap. Ca. 1.* Baptisme of teares. S. Gregory Nazianzen,  
*Ep. diuin.* sayth: I willingly receaue penitents if I shal see  
*decret. cap.* them bedewed with teares. Theodoretus in his  
*de poenit.* abridgement writeth, that the wounds  
 receaued after Baptisme are indeede cura-  
 ble, but not with so light labour as before  
 the lauer of regeneration; but by many  
 teares and toylsome workes.

These things and the like haue all  
 the holy Fathers left written of the truth  
 of contrition: many now adayes come to  
 confession who shew either very little or  
 no contrition at all: but such as sincerely  
 desire to be reconciled vnto God, that  
 they may liue wel & securely dye, must  
 enter into their owne harts, and exclu-  
 ding all other matters of lesse moment,  
 with all attention must seriously resolue  
 these and the like things in their mynde,  
 and say ech one to himselfe: wo be to  
 poore wretch, what haue I done when I  
 comitted this & this sinne? First I haue  
 offended that most sweet Authour of all  
 goodnes, & my most louing Father, who  
 on al sides, as with a rampier, hath compas-  
 sed me about with his benefits, of whose  
 great charity I see so many signes as I see  
 good

good things in my selfe or others. But  
 what shall I say of my louing Redeemer  
 Christ, who hath loued me being his ene-  
 my, and vnworthy, and he hath giuen  
 himselfe vp for me, *an oblation and sacrifice*  
*unto God in an odour of suauity?* And I stil vn-  
 grateful & wretched mā do not cease fro  
 offending him? How great is my hard-  
 nes & cruelty? My Lord was beatē with  
 rods, was crowned with thornes, was  
 fastened to the Crosse with nailes, that so  
 he might cure my old sinnes & offences,  
 and yet shal I neuer cease to add more &  
 more new? He hanging naked on the  
 Crosse did cry out that he thirsted my sal-  
 uation, & do I stil offer him gall & vine-  
 gar to drinke? who also shall explicate  
 from how great glory I haue fallen whe  
 committed this and that deadly synne?  
 was an heyre of the Kingdome of hea-  
 ven, of a life eternall, and most happy:  
 from this felicity, and truly so noble and  
 euery way so great, haue I fallen by that  
 most short pleasure, by those wordes ey-  
 ner contumelious against men, or blas-  
 phemous against God, by which I reaped  
 no profit or commodity at all; and from  
 that so great felicity to what state am I  
 fallen?

Ephes. 5.

fallen? to the thraldome of the Diuel my most cruel enemy, & as soone as the rottē wall of my body shal be beaten downe, which expects euery moment to fall, so soone also shal I without al hope of recovery descend into hell fire. Alias poore wretch that I am, perhaps tomorrow, perhaps this night, I shall beginne to dwell in these eternal fires. But aboue al things my ingratitude of a sonne, and most vile seruant against his most louing Father & most foueraigne Lord doth torment and wound my hart, for by how much the more he hath heaped his benefits vpon me, by so much more grievously haue I by my synnes offended him.

These, and the like things if thou wilt with thyself carefully cōsider whoe soeuer thou be who vouchsafest to reade this title treatise, I hope thou shalt receaue the gift of Contrition from our most mercifull Lord: the penitent King *David* once entred into the desert solitude of his hart after his aduourty committed, and presently hauing gotten true contrition he begā for to wash his bed with teares. *Saint Peter* did the like after the deniall of his maister, & presently *fleuit amarè*, he

wept

wept bitterly. *S. Mary Magdalen* also entered into her hart, & forthwith, she began to wash our Sauiours feet with her teares, & to dry them with the hayre of her head; these are then the fruites of Contrition, which do not grow but in the solitude or desert of our hart.

Now let vs speake a word or two of Confession. I see many men to come to this Sacramēt with very little or no fruit *Confession.* at all, and that for no other cause but for that they enter not into their hart when they prepare themselves for to mak their confessiō. Some there be who goe about this matter so negligently, that in general only, and after such a confuse fashion they can say, that they haue broken all the commaundements, & committed all the deadly synnes; to such there should be giuē no other then a general & confuse absolution, yea they are not worthy of this, for they confesse perhaps that which they haue not done, & that which indeed they haue done they cōfesse not: others there be that haue learned distantly & orderly to recount their synnes, but they make no account of the quality, of the person, of the place, of the tyme, of the

the

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the number and of other circumstances, which is a notable & dangerous negligence, for it is one thing to strike a priest, another to strike a lay man, whē as to the former is annexed an excommunication, and not to the latter; againe, it is one thing to haue carnal knowledg with a virgin, another thing with a religious Nun, another thing with a married woman, another thing with his own kinswoman, another thing with a harlot. Morouer it is one thing to haue cōmitted it once, another thing to haue fallē ten times into the same synne, for the same synne oftē tymes repeated is not one syn but manifold. Finally there are some (which is more to be wōdered at) who are persuaded that the inward synnes, as the desire of fornication, adultery, murther, theſe & the like are not synnes, vnlesſe they be actually cōmitted by the exterior workes. Yea they ſcarce account wantō looks, or laſciuious wordes to be synnes, and yet our Sauour chriſt ſayth in plain tearmes *He who ſhal ſee a (maryed woman to luſt after her, hath already cōmitted adultery in his hart.* Wherefore he who will haue care of his conſcience, & make a profitable & good confeſſion

*Math. 5*

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confeſſion, let him read ſome good booke of the art of confeſſing his ſinnes, or let himſelfe ſeeke out a vertuous and learned ghofly Father, & let him enter into his owne hart and diſcuſſe his conſcience, & that not haſtily and briefly, but exactly & ſerioſly, and let him diligently examine his thoughts, deſires, deeds, words, and alſo omiſſions, and then let him lay open his ſoule vnto his vertuous & ſkilful Phiſician, let him humbly craue abſolution of him, and be ready to do that penance which his Ghofly Father ſhal think neceſſary to impoſe.

There remaineth Satisfaction, of which our Anceſtours moſt wiſe and prudent men did make far more account then we ſeeme now to do, for they when ſerious-ly they did conſider that it was far more eaſy to make ſatisfaction vnto God on earth, then in purging flames of the next life, did impoſe moſt heavy and very long penalties; and as for tyme they enioyned penances of ſeauen yeares, of fifteene, of thirty: and ſometymes of their whole life; and as for the quality they enioyned very frequent faſts, & yet more frequent prayers; agayne they did forbid their penitents

nitents to go to the bathes, that they should not ride, go in coach, or vse any brauery in apparell; that they should absteyne from playes, from sports, from spectacles in the open theaters; and finally their whole life was consumed as it were in griefe and mourning, as became true penitents. I will alleadge one only example.

In the tenth *Toletan* Councell we read that the Bishop of *Bracchara* called *Posimus*, for that he had defiled himselfe with touching a woman (for so speaketh the Councell) without all compulsion of others, voluntarily of his owne accord to haue shut himselfe vp in prison, and for myne moneths to haue done penance, & the by his own letters freely to haue manifested this his sinne and penance, which he had vndergone vnto the Councell of the Bishops. And then the Councell further to haue determined, that he should continue in doing penance all the dayes of his life: when as notwithstanding the Councell there declareth that he had delt more fauourably and mercifully with him then the rules and seuerity of the Ancient Fathers did permit. The

was the Ancient seuerity. Now we are become so weake and tender, forsooth, that a pennance imposed of fasting in bread & water for a few dayes, with the seauen psalmes and letanyes to be rehearsed in the same, and an almes of a little mony bestowed on the poore, doth seeme seuerenough, although it be imposed for cleansing the soule from many great syns and enormities. But that wherin heer we fauour our selues we shal grieuouly smok for in Purgatory, Gods iustice requiring full satisfaction; vnlesse in this life our contrition be so great as proceeding from most seruēt charity, that it be able to obteyne of the mercy of God full remission and pardon of all sinne, and punishmēt due vnto the same: truly a contrite and humble hart doe much mooue the bowels of the mercy of God our Father, for the goodnes of our Lord is such as he cannot hold whē he seeth the prodigal child truly penitent, but that he must goe and meet him, but that he must imbrace him, but that he must kisse him, but that he must giue him a ring of peace, but that he must wipe away all teares of sorrow, & replenish him with teares of ioy, more

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sweet then all hony; and what can be deuised more comfortable?

### CHAP. XIII.

*Of the fourteenth Precept of the And dying well, which is of the Sacrament of Order.*

**T**HE two Sacraments that ensue now briefly to be considered, do not apperteyne vnto all Christians, but one to Clergy men to wit Order, the other to lay men to wit Matrimony: let vs speake a litle of the first, I meane not al things that belong to this Sacrament, but those things only which are necessary to this art of liuing & dying well.

Orders in number are seauen, foure lesser, and three greater: of which the chiefest which is Priesthood is deuided into two, for there are greater Priests which are called Bishops, and lesser which are single priests; before all these Orders giuen *prima tonsura*, which is it were a gate vnto all the Orders, & properly maketh them clarks or Clergy men; and for the

the things which are required of these inferior Clarks, especially what concerneth vertuous & religious life, by greater reason are to be exacted of the who haue taken the lesser or greater Orders, & especially of Priests and Bishops: therefore I will restraîne my speach to consider and explicate those things only which do belong to these inferior Clarks.

Two things there be in these Clarks that require explication. First the Rite or manner of their ordering, then the office which they are to exercise in the Church. The rite or manner of their ordering, as appeareth by the Pontificall is this, that first of al some litle part of their haire be clipped off, by which ceremony is signified the casting off of al superfluous thoughts & desires, as are the thoughts and desires of temporall things, riches, honours, pleasures and the like: and that they be commanded whiles the Bishop cutteth away their hayres to say that verse of the 15. psalme, *Our Lord is the portion of myne inheritance, and of my cuppe: thou (O Lord) shalt restore me agayne myne inheritance*; The doth the Bishop cal for a surplisse and cause the new Clarke to put it on, saying that the

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the Apostle to the Ephesians: God vest thee with the new man, which is created according to God in iustice and holines of truth: but there is no office assigned to this new Clarke but out of the ancient custome, we gather his office to be to serue the Priest whē he sayth Masse, in case he say it priuately.

Now let vs contemplate what height of perfection is required in a Clarke, and if so much be required in a Clarke, what is required in an Acolite, in a Subdeacon in a Deacon, in a Priest, in a Bishop. Truly I find in my selfe a horreur of mynd to thinke thereon, when as there are scant found these thinges in many priests which by vertue of the ordering is required in a simple Clarke. The Clarke is willed to cast away superfluous thogh his and desires which are proper vnto secular men, that is to say men which appertene vnto this world, who are of the world & who do alwayes thinke and desire the goods of the world: a good Clarke is commaunded to seeke no other part or portion or inheritance but God, that God alone be his riches & inheritance, & that he may truly be sayd and found to be the part and inheritance of God. O height of

Clericall

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Clericall perfection, which forsakes the whole world that it may possesse God, & may againe by reciprocal loue be possessed of God alone!

This is the meaning of the wordes of the psalme. Our Lord is the part of my inheritance & of my cuppe, *pars hereditaria*, the part of my inheritance. This part is called that portiō which out of the diuision of an inheritance amongst many brotheris, doth befall to ech one a part: the sense then of the wordes is not, that a Clergy man should make God one part of his inheritance, and earthly riches another, but that frō his hart he desire that God be all his part, portion, or inheritance: that is al that he may expect in this world, and that whatsoeuer here he may haue, out of a religious affection, he may make it all ouer vnto God. Betwene the cuppe and the inheritance there is this difference, that the cuppe belongeth vnto pleasure and delights, the inheritance vnto wealth and honours. Wherefore the full & entiere sense of the verse is: O my Lord God, from hence forward whatsoeuer I might hope for in this world of riches, of delights, of temporall commodities, all

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that



that whatsoeuer it be I doe desire to haue in thee alone, thou alone dost abundantly suffice for all other things: & for that the plenty of heauenly riches is not to be found on earth, therefore doth this Clark go on in his praier & faith, *tu es qui restitues hereditatem meā mihi*, thou art he who shall restore me agayne myne inheritance; for what I haue contēned and cast away for thy sake eyther in giuing it to the poore, or in freely pardoning them that haue taken it from me, thou hast layd vp all safely for me, and in due tyme thou wilt restore it, not in the same corruptible substance but in thy selfe, the inexhaust fountayne of all goodnes.

But least that any should cal in doubt our explication, I will confirme it by two witneses not liable to reproofe, to wit S. Hierome and Saint Bernard. Saint Hierome in his Epistle to *Nepotianus* of the life of Clergy men sayth: Therefore let the  
 α Clergy man that serueth Gods Church  
 α expound his own name, & hauing defined  
 α it, let him endeauour to be that which he  
 α is called, for if *κληρος* in Greeke do in Latin signify a lot, therefore they are called  
 α Clergy mē, either for that they are of our

Lords

Lords lot, or for that our Lord is the lot, that is to say the part or possessiō of Clergy mē; & he who either is the part of our Lord or hath our Lord for his part, ought so to behaue himself that he may possesse God, & be possessed of him: he who possesseth our Lord & can say with the prophet *pars mea Dominus*, our Lord is my part can haue nothing besides him; for if he haue any thing besids our Lord, our Lord shall not be his part; for exāple if he haue gold, siluer, possessions, store of household stuffe, with these partes our Lord will not vouchsafe to be made a part. So whose whole epistle he that listes to reade, shall fynd truly a very great perfection of life to be required in Clergy mē. To Saint Hierome let vs ad Saint Bernard, who not only alloweth the opinion of the said Saint, but sometymes vseth his wordes, although he name him not: so when he speaketh in that very prolix declaration vpon the words of Saint Peter in S. Matthews Gospel: *Behold we haue left all and haue followed thee. The Clergy mā who hath part in earth shall haue no part in heauē.* If a Clergy man haue any thing else besides our Lord, our Lord will not be his part:

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and

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and a little after declaring what a Clergy  
man may keepe to himfelfe out of his Ec-  
clesiasticall benefices he sayth: Not to  
giue the goods of the poore vnto the poore  
is no lesse a sinne then sacriledge, certain-  
ly it is taken with sacrilegious cruelty fro  
the patrimony of the poore, whatfoeuer  
the Minilfers and dispensers, not Lords &  
owners of the goods of the Church doe  
take more then is necessary for their diet  
and apparell: so S. Bernard, who with  
Saint Hierome doth not speake that which  
is false, but that which is perfect.

*Ephes. 4.* There followeth the Rite of putting  
on the white surplisse with those words  
of the Apostle, *Put on the new man who is*  
*made according to God in iustice & holines of truth*  
For it sufficeth not Clergy men that they  
be not wealthy, but it is further required  
that they liue an innocent and cleane life  
because they are dedicated to the ministe-  
ry of the Altar, in which the lambewith-  
out spot is dayly sacrificed: moreouer to  
put on the new man is nothing else then  
to shake of the vices of the old Adam, who  
corrupted his wayes, and put on the ver-  
tues of the second Adam, that is of Christ  
who being borne after a new manner

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the Virgin, ordeyned a new way in *iustice*  
and holines of truth: that is, not only inmo-  
rall *iustice*, but also in most true & super-  
naturall holines, which Christ shew-  
ed in himfelfe, who (as Saint Peter wit-  
nesseth) *committed no sinne, neyther was there*  
*any deceit found in his mouth.* O that we had  
many such Clergy men who in their life  
and conuersation would performe that  
which their white garment doth betoken  
& signify.

Finally it is the duty of Clergy men  
with Angelical purity, deuoutly, graue-  
ly, dayly and diligently to assist at the di-  
uine sacrifice, in which dayly the lambe  
of God is offered. I know, that in the  
Church there are many deuout Clergy  
men: & I do not only know, but I haue  
very often scene many very malepart of  
the same rake, so casting their eyes hither  
and thither when they were at the Altar  
as if they were about a matter not only  
not full of sacred horreur, but triuiall,  
light, and of no account: and perhaps  
his great fault is not so much to be impu-  
ed vnto the minister as to the priest that  
doth celebrate, who sometymes doth so  
muddled vp his words, and so without de-  
uotion

uotion cary himfelfe as he feemeth not to know or vnderftand what he doth : let both the one and the other heare what *John Chryfoftome* fpeaking of the time of celebrating of Maffe, faith: At the tyme of the facrifice the Angels affift the Priest, & the whole Order of the heauely powers are heard, and the place neere the Altar in the honour of him who is offered, is filled with the quiers of Angells. Which without further prooffe by reason of the fingular facrifice then offered we may easily belieue. Let them alfo heare *S. Gregory* who writeth hereof as a thing not doubted of, faying: What faithful man can make any doubt that in the tyme of the facrifice, at the voice of the priest that the heauens are opened, the quiers of Angells are present, the loweft and highest things are coupled together, earthly things are conioyned which heavenly and one thing made of vifible and inuifible things together. So he: which the Priest that doth celebrate, and the Clarke that doth ferue did ferioufly ponder, how could it be that they fhould haue fo great a matter in fuch fort as they doe. O how dolefull & lamentable a fpectacle were

Lib. 6. de  
facerdotio.

4. Dialog.  
8ap. vltim.

were (in cafe the eyes of our foule were open) to fee the Priest handling the diuine myfteries, enuironed on all fides with quiers of Angells, who all ftand amazed, tremble and make fpiritual clamours at that which they fee him to do, whiles the Priest himfelfe in the middeft of them all is cold, and as one without fenfe doth neither marke what he doth, nor vnderftand what he fayth, and fo to paffe to an end, as he diftinguifheth not the ceremonies, & choppeth vp his words he feemeth not to know what he doth: And in the meane tyme the Clarke who ferues him is alwayes gazing on this and that, or tatling with fome other body; fo God fcorned, fo are the moft facred myfteries cōtemned, and fo is occafion giue unto Heretiks to detract & conteme our rites and religion, Which being fo, I admonifh all Clergy men as well greater as leffer, & as much as I can do exhort the at being dead to the world they liue to God alone, that they feeke not for abundance of tēporal things, that with great care they preferue purity of life, that religiously, as it is fitting, they do handle diuine things, and that they procure the fame

same to be don of others: so shal they haue great confidence in God, and shal continually fill the Church of Christ with the sweet and fragrant odour of their good example.

## C H A P. XV.

*Of the fifteenth Precept of the Art of dying Well, which is of Matrimony.*

**V**VE come now to Matrimony which hath a twofold institution or ordinance: one as it is a ciuill contract by the law of nature, another as it is a Sacrament of grace by the law Evangelical; of both which we wil speak not absolutely, but according to the subiect of this worke which is only in respect of liuing and dying wel. The first institution was appointed by God in the earthly paradise for these words of God, *It is not good for*

*to be alone, let vs giue him a help like himselfe,* which is not wel be vnderstood but of the help to propagate mankind, and bring vp children: for as *S. Augustine* well noteth, *ma-*

*Lib. 9. de Gen. ad lit. cap. 7.*

need not the help of womē in any thing but in these respects; for in other thinges men are better holpen by men then by women; & therefore a litle after that the woman was made, *Adā* out of diuine inspiration sayd: *A mā shal leaue his Father & mother & adhere vnto his wife:* which words our Sauour in Saint Mathews Gospell attributeth not to Adam, but vnto God himselfe saying: *Haue you not read that he who frō the beginning made mā, made them man and woman, & said, for this shall a man leaue his Father & mother, & shal cleaue to his wife, & they shal be two in one flesh? That therefore which God hath conioyned let not man separate.* Our Lord the which ascribeth these wordes vnto God, because that Adam did not speake them of himselfe, but by his inspiratiō. And this was the first institution of Matrimony.

*Matth. 19.*

Another institution, or rather advancement of Matrimony is the excellency of a Sacrament: this we haue in the Apostle in these words of his epistle to the Ephesians: *For this cause shall a man leaue his Father and mother & shal cleaue to his wife, & they shal be two in one flesh, this is a great Sacrament, but I say this in Christ & his Church; and that Matrimony is a true Sacrament*

*Ephes. 5.*

*Augustine*

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**Lib. de bono & oper. Cap. 18.** Augustine doth teach saying: In the Mariages of our womē the sanctity of the Sacramēt is more to be valued then the frutesfulnes of the wombe. And agayne: The good of matrimony with all nations & people stādeth in the cause of begetting children, and in the fidelity of coniugall chastity: but in respect of the people of God it cōsisteth also in the sanctity of the Sacrament. And in another booke: In the City of our Lord and in his holy hill, that is in the Church, not only the band of Marriage, but also the Sacrament is commendable; but to dispute more exactly of this point belongeth not to our present purpose but rather this more properly apperteineth hereunto: that we explicate how men and women ioyned in matrimony may so liue, as that confidētly they may trust to dye well.

Three things in Schooles are called the good of Matrimony, if it be well vsed, to wit issue, fidelity, and the grace of the Sacrament: he who will vse Matrimony wel must not only haue care to beget childrē, but also and that much more to bring them vp well; and on the other side he most grievously sinneth who seeketh not for children by Marriage, but only for carnal pleasur: for this cause one need

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one of the sonnes of Iudas the Patriarke is sharply reprehēded for that whē he knew his wife he cast out the seed on the earth that no child might be borne: for this is not to vse, but to abuse Matrimony: and if sōtimes it happē that the vertuous parēts are ouer burnd with multitude of their issue, in so much as (by reason of their po- uerty) they cannot mainteyne thē; there is a remedy in it selfe good and gratefull vnto God by continuall consent to separate thēselues frō the bed, & knowledge of ech other; and for the tyme to come to attēd vnto prayer & fasting: for if it be grateful and acceptable vnto God for mā & wife to continew stil euen vnto their old age in virginity, after the example of the mother of God and S. Ioseph, whose example Saint Henry the Emperour, and Chuneunda his Empresse, S. Edward the Confessour King, & Editha his Queene, Elzearus Earle, and his Lady Dalphina, & many others did follow, why should it displease God or men that married folke hauing now children, by mutuall consēt should refraine from copulatiō, that they may bestow what resteth of their life in fasting & prayer?

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Moreouer it is a grievous sinne for any in the state of Matrimony to neglect his children, and let them want eyther vertuous education, or necessary maintenance of clothes, dyet, and the like: many examples there are extant of this matter as well in sacred as prophane histories, but for that I intend to be briefe I wil content my selfe with one which is in the first booke of Kings. Thus in that place doth God himselfe speak: *In that day I wil raise vp all these things which I haue spoken against the house of Heli, I wil begin, and I wil end. For I fortold him that I was to iudge his house for euer for the iniquity therof, because he knew that his children did wickedly behaue themselves & he did not correct the: therefore haue I sworne to the house of Heli, that the iniquity of his houses shall not be blotted out for euer with victimes or gifts.* This did our Lord tell, and a litle after did execute: for the children of Heli were slayne in warre, & Heli himselfe sitting on his seat fell backward, brake his necke, & dyed miserably: if the Heli who was otherwise a good man, & iust iudge of the people, for the sinnes of his children which he had not brought vp so well she should haue done, and when after

wards

wards they became worse and worse, he had not cheked & amended them, came with his Children to a miserable end, & lost the gouernment or principality ouer the people: what shall become of them who not only do not endeauour to bring vp their children well, but by their own example of bad life teach them to do ill? Surely they can expect nothing else for themselves or their children, but a dreadful death, vnlesse they amend betyme, & do penance condigne to their former offence.

Another good of Matrimony is *Fidelity*, which consisteth in this, that ech of the married couple do know that their bodies are not their owne, but that the body of the wife is the husbands, and the body of the husband is the wifes, and as the one cannot deny coningall duty vnto the other, so can neyther of them both yield their bodye, to be vsed by any other: the signe of this fidelity is the Ring giuen in the solemnity of Marriage, This doctrine is cleerly deliuered by the Apostle saying; *Let the husband render duty to his wife & shee likewise to her husband: the woman hath not power ouer her body but the husband, & likewise*

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the husband hath not power ouer his body but the woman; defraude not one another vnlesse it be by mutuall consent for a tyme, that you may attend to prayer. This is the Apostolical doctrine which all Christian maryed folkes must diligently obserue, if they desire to liue & dye well: if there be any publike adulterers, eyther the Iudges do iustly punish them, or else the friends and kinsfolkes of the party reuenge the wronge offered by that disgrace: but for secret adulterers who are many more then the open, the Almighty & most iust Iudge frō whome no secrets lye hid, will doubtes in the end condemne them to euerlasting torments.

The third good or perfection of Matrimony, and that most noble, is the grace of the Sacrament, which God powreth into the harts of the married couple, if in the tyme of their Marriage they be duly disposed and prepared therunto: this grace besides other good which it bringeth with it, is of wonderfull force to effect mutuall loue betweene both the parties notwithstanding that different iudgements, māners, diseases, diuersity of dispositions of body & mind, may easily sow dis-

sensions

sensions betwene the, but aboue all the imitation of the wedlocke or Mariage that is betweene Christ and his Church, maketh this corporall Marriage most sweet and blessed, of which matter thus writeth S. Paul: *Viri diligite vxores vestras &c.* Ephes. 5. Husbands loue your wiues as Christ hath loued his Church and deliuered vp himselfe for it that he might sanctifye it, cleansing it by the lauer of water in the word of life, that he might present or exhibite vnto himselfe a glorious Church, not hauing spot or wrinkle. Which Blessed Apostle also admonisheth women saying: *Let womē be subiect to their husbands as vnto our Lord: because the husband is the head of the wife as Christ is the head of the Church.* But as the Church is subiect to Christ, so let the women be subiect in all things to their husbands: and in fine thus he concludeth: *Let euery one loue his wife as himselfe, and let the wife feare or reuerence her husband.* This doctrine if it be so considered and practised as is requisite, will make the Marriages happy both in earth & heauen.

Let vs in brieve explicate this Apostollicall doctrine of Saint Paul: first of all he exhorteth husbands to loue their wiues,



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as Christ loued his Church; Truly Christ loued his Church *Amore amicitia*, with a friendly loue as schoolmen speak, & not *Amore concupiscentia*, with the loue of desiring any thing for himself; he sought the good of the Church, the profit of the Church, the saluation of the Church, not any profit or pleasure of his owne. And therefore they do not imitate Christ who loue their wiues for their great beauty, allured with the loue of her fairenes, or for her dowry of many thousand crownes, or for some rich and wealthy inheritance; for such do not loue their wiues but themselues, desiring to satiate or satisfy the concupiscence of the flesh, the concupiscence of the eyes which is termed couetousnes. So *Salomon* wife in the beginning & a foole in the end, loued wiues and concubines, not for the loue of them, but for the loue of his own lust, desiring not to gratify and do them good, but to fulfil his owne carnal desire, with which he was so blinded as he made no conscience to sacrifice to strange Gods, least he should neuer so little crosse his delights. That *Christ* in this wedlocke did not seeke himselfe, that is his own profit or pleasure, but the good only

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only of the Church his spouse, is cleere by the wordes that follow: *And he deliuered himselfe vp for her that he might sanctify her, cleansing it in the lauer of water by the word of life.* This indeed is true and perfect charity, to yield himselfe vp vnto tormēts for the euerlasting saluation of the Church his spouse: and Christ did not only loue his Church *Amore amicitia*, and not *concupiscentia*, but with an euerlasting loue, not for a time only, for as he neuer left of our humane nature which once he assumed, so also did he knit this Church vnto him by the band of indissoluble wedlocke: *In caritate perpetua dilexi te*, sayd God by the Prophet, I haue loued thee with endles charity, and this is the cause why matrimony consummated by the coniugall act amongst Christians is inseparable, because it is a Sacrament signifying the marriage of Christ with his Church, which wedlocke cannot possibly be dissolved, whereas the matrimony of Iewes and Pagans in some cases may be broken off, & made voyde.

After this the Apostle doth add instructing women, and teaching them that they be subiect vnto their husbands as the

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Church

Hier. 31.



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Church is subiect vnto Christ : this pre-  
cept *Iezabel*, who would dominier ouer  
her husband, did not obserue and therby  
ouerthrew her selfe, him, and all his  
children: & I would to God there were  
not many women amongst vs who strue  
to beare rule ouer their husbands: but per-  
haps this is the fault of the me whoknow  
not how to keepe their authority ouer  
their wiues. Truly *Sara* the wife of *Abraham*  
was so subiect and obedient to her hus-  
band, as that she called him her Lord :  
*I am* (saith she) *grown farre in yeares and my*  
*Lord is old*: which vertue of *Sara* S. Peter  
in his first Epistle doth commend saying:  
*the holy women were subiect to their husbands, as*  
*Sara obeyed Abraham calling him Lord*. And it  
seemeth strange that the Apostles S. Peter  
& S. Paul do alwayes teach that husbands  
ought to loue their wiues, & wiues are to  
feare their husbands, or which is al one, to  
be subiect vnto them: but is not the wife  
also bound to loue her husband? she is tru-  
ly to loue her husband, & to be beloued  
of her husband: but she must loue him with  
feare and reuerence, so as that loue do not  
hinder feare, for otherwise the woman  
becomes a tyrant: for so *Dalila* mocked her  
husband

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husband *Sampson* (though otherwise most  
strong) not so much as her husband, as her  
slau: and in the third booke of Kings it  
is recounted of a King enamoured of his  
concubine, who permitted this his har-  
lot to sit on his right hand, to take the  
Crowne from the Kings head and put it  
on her owne, yea and with her hand to  
strike the King himselfe; therefore it is no  
meruaile that God said vnto the first wo-  
man: *Thou shalt be vnder the power of thy hus-*  
*band & he shal beare rule ouer thee*. For which  
cause there is much wisdom required in  
the husband, that he loue and gouern his  
wife, & withal that he warne and teach  
her, and if need be, correct & amend her:  
yet so, as he truely loue her as part of his  
owne body, & procure likewise that she  
loue him, & be assuredly perswaded that  
he is so beloued, and that his admonish-  
ments proceed out of Charity, & not out  
of hatred. An example we haue in Saint  
*Monica* mother of S. *Augustine*, who albeit  
her husband was a fierce man, and a Pa-  
gan, yet did she so prudently & religious-  
ly endure him, that she was beloued of  
him; and he afterwards was conuerted to  
the Christian faith. The Reader may re-

K 5

payre

3. Reg. 21.

4. Reg. 10.

1. Pet. 3.

*Iudic. 16.*

3. Reg. 4.

*Genf. 29.*

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 paire vnto the bookes of Confessions of  
*S. Augustine*, and there fynd more hereof.

## CHAP. XVI.

*Of the sixteenth Precept of the Art of  
 dying Well, which is of the Sacra-  
 ment of Extreme-Vnction*

**T**HERE now remaineth only the last  
 Sacrament which is called *Extreme-  
 vnction*, out of which is gathered a most  
 profitable document, not for the end on-  
 ly but for the whole course of our life,  
 for at that tyme are anoynted al the parts  
 of the body in which are the five senses,  
 and at euery one it is sayd, *God pardon thee  
 in whatsoeuer thou hast offended, by thy sight &c.*  
 and so of the rest. From whence we are  
 giuen to vnderstand the five senses to be  
 the gates by which all manner of sinnes  
 do enter into our soules, and therefore if  
 any keep well these gates, he shall easily  
 eschew a great multitude of sinnes, and  
 consequently shall liue and dye most hap-  
 pily.

Let vs speake somewhat of the cu-  
 stody

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body of these five gates. That the eye is a  
 gate by which all the sinnes that apper-  
 tayne vnto leachery do enter, he who is  
 mayster of vs al, Christ himselfe I meane  
 both teach vs, when he saith : *whosoever  
 shall see a womā to lust after her, hath ready cō-  
 uirted aduourry in his hart: if thy right eye do scā-  
 lize or offend thee, plucke it out, and cast it fro  
 thee, for it is better that one of thy membes should  
 perish then for thy whole body to be cast into hel;*  
 And we know that the old mē who saw  
*Susanna* naked were kindled with lust to-  
 wardes her, and for that cause came to  
 miserable ends; we know also that *Dauid*  
 that great friend of God at the sight only  
 of *Bersabee* washing herselfe, to haue fallē  
 into adultery, out of which followed mā-  
 ny daughter & innumerable other calami-  
 ties. And the reason hereof is euident  
 because the beauty of a woman is very  
 forcible to allure a man to loue it, as the  
 beauty of a man worketh the same effect  
 in a woman, and this loue neuer resteth  
 till it come to carnall copulation, the  
 effect of concupiscence remayning in vs  
 after originall synne : which calamity  
 the Apostle doth deplore saying: *I see ano-  
 ther law in my mēbers repugning to the law of my  
 mynd,*

*Match. 51*

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mind, & keeping me captiue in the law of sin which is in my members; I vnhappy man who shall deliuer me from the body of this death? The grace of Godly Iesus-Christ our Lord. So the Apostle

What remedy shal we finde out against this great tentation? The remedy is at hand, and that with the helpe of God is very easy if any list to vse it: and this remedy is extant in Saint Augustine, in an epistle of his where he setteth down a rule for Nunnes, & thus amongst other things he speaketh vnto them: *If your eyes by chaste be cast on any, let them be fixed on none:* For bare sight oly seems a thing vnauidable but it cannot, or truly is not wot to wound the hart vnlesse it endure longer, & therefore although of set purpose one should accustome himselfe to see such womē, by casualty light into their company, he presently turne his eyes frō them: there will be no dāger, for not the sight but the delay in sceeing as S. Augustine saith, is dangerous, and this is that which holy Iohn taught vs out of his owne example when he said: *I haue made a pact with myne eyes that I would not so much as thinke on a maid.* Where he saith not, that I haue made a pact that I would not see her, but that I would not think

Epist. 109.

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thinke vpon her, that is, that I would not stand long in beholding her, in so much as that the sight might pierce the hart, & so I do begin to thinke on her beauty, & by litle and litle to desire her talke and company; and he yeldeth an excellent reason hereof, wel worthy of so holy a man: *For the what part should God haue in me?* As if he would haue sayd, God is my part and al my good, and a good aboue all goods, then which no better cā be imagined, and God loueth none but such as are chaste & vertuous.

And to this also tendeth that admonition of our Sauour, *If thyne eye shall scandalize thee, pul it out.* That is, so possesse it, as if thou didst not possesse it at all, & so accustome thy selfe to keep thine eyes from such sights, as if thou wert blind; & truly such as from their youth begin this care and practise, they find no difficulty to eschew and auoid these vices; such as haue accustomed themselues vnto them find it more hard, but yet with the grace of God they are sufficiently able to charge their life, and escape this most pernicious snare & entanglement.

But some will say perhaps, why hath God

Lib. 9. de  
Gen. ad lit.  
Cap. 2.

God made fayre men, and women if he wil not haue them to be seene, wil not haue them to be loued? there is an easy & twofold answer to this demaund. For that God hath made men & women for wedlocke, and so he sayd from the beginning: *It is not good that man be solitary alone, let vs make him a helpe like himselfe.* But the man doth not need the helpe of the woman but only to beget and bringe vp children, as we sayd before out of Saint *Augustine*, & the man and woman would not easily for all their liues agree so wel together vnlesse there were beauty to delight them both, & make them loue ech other; wherefore sithence that the woman by nature is adorned with beauty that she may be beloued of her husband, she must not be beloued of any other, with that loue which prouokes to generation, for which cause it is prohibited so expresly in the law, *Thou shalt not lust after the wife of thy neighbour: & the Apostle saith vnto husbands, See husbands loue your wiues.* Furthermore there are many good things and those all so fayre, which all are not to be desired or sought for, but of such only vnto whom they belong, and to whom they agree.

Exod. 20.  
Ephes. 5.

the eating of flesh and drinking of wine are good thinges, but for such as are in health, not for such as are dangerously sicke; so likewise the beauty of men and women after the common resurrection when we shall be perfectly cured from all inordinate concupiscence with which mortall men in this life are troubled, may securely be beloued of all. And therefore when in this life it must not seeme strange if it be graunted, vnto all, euen with delight to behold the sunne, moone, starrs, the flowers of the field, & the like beautiful obiects, which nourish not the increased corruption of lust, and yet it is not permitted to behold with delight fayre women nor faire men least that aspect doe increase & nourish that malady.

After the sense of seeing followeth the other of hearing, no lesse carefully to be kept then the former, but with the same is cōioyned the tongue which is the instrument of speech, for wordes be they good or bad come not to our hearing vnlesse first they be deliuered by the instrument of the tongue, & for that the tongue is most watchfully guarded is the cause and fountayne of very many evils, therefore

Hearing

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therefore Saint Iames saith: *he who offendeth not in word is a perfect man*: And a little after *Behold a little fire how it kindleth a great wood, & the tongue is a fire, and a whole world of iniquity*. Three things doth the holy Apostle teach vs in this place. First, that to keep well the tongue is a matter of singular difficulty, and such as know how to keepe the same, to be very few and perfect men; secondly frō a bad tongue in very short space great hurt to proceed, which he explicats by the similitude of a smal sparke of fire which vnlesse it be suddenly quēched, is able to consume a great wōd of many trees: so one word spokē vnawares is able to cause suspitions of some crime cōmitted, whence presently follow enimityes, brawles, contention, murthers, and the subuersion sometimes of a whole family; lastly the Apostle teacheth a bad tongue not to be one single euil, but to comprize a great multitude of euils togeather, for by the same all mischiefs are eyther prepared, as whoredoms & thefts, or committed, as periuries & false testimonies, or else defended, as when a wicked man eyther excuseth the fault he hath committed, or dissembles the good that he hath

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hath not done; again the tongue is worthily called a *whole word of iniquity*, because by the tongue a man sinnes against God by blasphemy and periury, against his neighbours by detraction and rayling, against himselfe by boasting of the deeds which indeed he hath not done, or by lying in the denial of that which he hath committed.

To this testimony of Saint Iames I will add another of the Prophet Dauid, *Psalme 120* where he sayth: *O Lord deliuer my soule from wicked lips, & from a bad tongue*. If this holy king had such feare of a wicked and deceitfull tongue, what ought priuate men to do, and much more if they be not only priuate but poore, base, and obscure? The Prophet doth add: *What may be giuen vnto thee, or what may be added vnto thee, to a deceitfull tongue?* The words are obscure by reason of the hebrue phrase, but they seem to me to beare this sense; not without cause am I affraied of a wicked and deceitful tongue because such a tongue is so great an euill that nothing (as it seemes) can be added vnto it: the Prophet goeth on and sayth, *The sharpe arrowes of the mighty with burning & consuming coales*; in which words is laied

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open an excellent similitude to declare how great a mischief a wicked tongue is, for the Prophet compareth it vnto fiery arrowes cast forth frō a strong hand: first arrowes do strike a farre off, and fly with so great swiftnes, as it is hard to auoid their blow; agayne these arrowes vnto which the tōgue is cōpared are said to be shot from a stronge arme, & mighty shooter; thirdly is added that these arrowes are sharpe, that is made of a cūning workman who knew wel how to point them; & lastly these arrowes are like vnto kindled coales that are able to cōsume anything be it neuer so hard; so that a deceitful and wicked tongue is not so much like vnto the arrowes of men, as vnto arrowes cast downe frō heauen, as are thunders & lightnings in the ayre, against which nothing is able to resist. Truly this Prophetical description of the wicked and guylefull tongue, is such as no euill can be imagined so great, that can be compared thereunto.

And that we may the better vnderstand this matter, I will ad two examples taken out of the Scriptures, one of that most wicked *Doeg* the *Idumeā* who accu-

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sed *Achimelech* the Priest vnto King *Saul* for that he had conspired with *David* against the King, which was a meere slander and deceit, yet because King *Saul* at that tyme was very ill affected towards *David*, he did easily belieue all, and forthwith commaunded not only the priest *Achimelech* an innocent man to be slayne, but also al the other priests to the nūber of fourescore and fīue men, who had not offended the King at all: neither was *Saul* satisfied with this slaughter, but commaunded all the inhabitants of the priestly Citty *Nobe* to be slaine; & he not only raged against all the men and women, but also against young children and sucking babes, yea he extended his cruelty euen vnto beasts (a greater beast himselfe) and slew their sheepe, oxen, asses. And it is probable that *David* in the wordes of the psalme which we haue now expounded of the wicked and deceitfull tongue, did speake of this *Doeg* the *Idumean*: and this example sheweth vs of what power a bad tongue is in working mischief.

Another example we haue in the Gospell of *S. Marke*: the daughter of *Herodias* dancing before *Herod* the *Tetrarch* and

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his nobility, so much did that dauncing delight the King as he swar before al that were presēt, that he would giue the young mayde whatsoeuer she should demaund although it were halfe of his Kingdome; this foolish & rash oath was the cause of much mischief. First the maid demanded of *Herodias* her mother what she should aske, who bid her to aske for the head of Saint *Iohn Baptist*, and presently was the head of our Lords precursour cut off, and brought to him in a dish; how many mischiefs in one fact? The mother most grievously sinned in asking a thing most vniust; neither was *Herods* sin lesse then his wiues, in that he commanded a most innocent man to be slayne, and such a one as was the Precursour of Christ, more then a Prophet, & then whome there had not risen a greater amongst the begotten of women; such a one I say whome *Herod* him selfe knew to be both a iust and holy man, and all this without cause, without Iudgement or forme of law, at the tyme of a solemne supper, at the request of a dancing girle. But let vs heare the punishment who hane now heard the offence. *Herod* soone after was deposed by the

the Emperour *Caius* from his principality and condemned to perpetuall banishment; and he who sware that he would giue halfe of his Kingdome, did leese the whole, and exchanged the same with perpetual exile, as witnesseth *Iosephus* in his history. The daughter of *Herodias* whose dancing was the cause of S. *Iohns* death passing ouer a riuer that was frozen, the yce breaking the fell downe with all her body sauing the head which was cut of in the fall, and leaped ouer the yce, that all might perceauē wherefore she came to so lamētable an end. *Herodias* her mother hearing this il newes ouercome with griefe died presently, and followed her daughter into hel fire: which tragedy *Nicephorus Calistus* hath related in his history: & here we may behold the manyfold harmes as well in respect of the offence, as also of the punishment that haue ensued of the foolish and rash oath which *Herod* made.

Let vs come to the remedy which by wise and vertuous men is to be applyed against these synns of the tongue. The holy Prophet *Dauid* in the beginning of his 38. psalme sheweth what remedy him selfe vsed saying: *I said I wil keepe my wayes,* Psalm. 38.



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that I may not offend in my tongue: that is, that I may fly the finnes of the tongue; I do diligētly obserue my wayes, for I do neither speake, nor thinke, nor do any thing without due premeditation & pōdering wel of those thinges which I am to doe, speake, or think. These be the wayes by which men do go in this life, therefore the remedy against hurtful words & not only against hurtfull wordes, but against hurtful deeds, hurtful desires, or hurtfull thoughts, is forethinking or premeditation of those things which I am to do, to thinke, or to desire: and this is the proper character of a man (vnlesse he wil degenerate & become a beast) not to do any thing rashly, but reflect his consideration on those things that are to be done, & thē if they stād with reason to do thē, if not, to leaue them vndone. And what I say of the worke is to be vnderstood also of our speach, of our desires, and other workes of our soule, will, or vnderstanding.

But in case that some are not able to premeditate al things which they are to doe or speake; truly there should be no man of wit, and desirous of euerlasting sal-

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saluation that would not euery day early in the mourning before he went about other temporal affaires recurre first vnto God by prayer, and desire that his waies, his deeds, his wordes, his desires, his thoughts may be directed to the glory of God & health of his soule: & then whē the day is ended before he go to bed to sleepe to discusse his conscience, & cal him selfe to an account whether he haue offended God by thought, word, deed, or desire, and if he find any offence of God, especially mortal, let him not shut his eyes to sleepe vntill he be recōciled vnto God by true repentance, making a firme and set purpose to keep his wayes that he offend not in his tongue, or in his workes or in his desires. And this may suffice for the custody of the tongue.

Touching the sense of hearing little is to be sayd, for the tongue brideled by reason that it breake not forth into bad wordes, there is nothing that can hurt the sense of hearing. Foure sorts of wordes there be against which the dore of our hearing is to be shut, least by our ears they enter so farre as to corrupt the hart: the first of which are the words that are spoken

Hearing.



ken against faith, which (such is the curiosity of men) are not vnwillingly heard, and if they once penetrate, they take away fayth from our harts, which is the root and beginning of all our spirituall good: & amongst these wordes of incredulity none are more hurtefull then the wordes of such as eyther deny the providence of God, or the immortality of the soule of man: for these wordes do not so much make heretikes as Atheists, and lay open a wide gappe to al villanyes. Another kind of these words is in detractions which quite destroy al fraternall charity, & are gredily heard but of the curious only, for holy *Dauid* who was a man according to the hart of God saith in the psalm *I persecuted him who did secretly detracte his neighbour*; & for that detraction do very oft happen to be table-talk, *S. Augustine* to prevent this abuse at his own table, as recounteth *Possidius* in his life, caused these two verses to be written in the wal ouer.

*Quisquis amat dictis absentium rodere vitā,  
Hanc mensam vetitam nouerit esse sibi.*

Who others out of sight,  
Do with detractions stayne:  
I warne that from this place,  
They do themselues refrayne.

The

The third kind of ill wordes are such as be adulatory, for flattering speches all men do heare willingly, and yet they breed animosity and pride; and pride is the Queene of all vices and most repugnant against God. The fourth kind is of ill wordes, that belong vnto carnality, and consisteth in amorous speches, and lasciuious or wanton songes, then which by the louers of this world nothing is heard with more delight, when as nothing is more hurtefull or dangerous: these wanton songes are like vnto the songes of *Mermaydes* recounted by Poets, which for no other end delighted the passengers, then that they might thereby cast them into the sea & deuour them.

Against al these dangerous darts one soueraygne remedy is, to haue honest & good friends, and withall care to be separated from the wicked; for such as are strangers dare not detract, speake any heresy, flattering or laciuious speches vnto them whom before they neuer saw, or haue no acquaintance withall. And therefore *Salomon* instructing his sonne in the beginning of his *Prouerbes*, setteth down

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his first lesson in these words: *Audi fili &c.*

My sonne heare the instructiō of thy Father: If sinners shal seduce thee yeild not vnto them, if they shal say come with vs let vs lay snares for bloud, let vs lay a trap against the innocent, let vs swallow him like hel aliue, and whole as one descending into the lake, we shall finde all pretious substance, we shall fill our howses with spoiles, cast in thy lot with vs, let there be but one purse amōgst vs. My son walke not with them, they ly in wait for their owne bloud, and machinate deceits against their owne soules. So he, & this counsaile of a most wise man cā easily remedy this sense of hearing, that a man be not led away with ill wordes, especially if we ad thereunto that sentence of our Sauour who was more wise thē Salomon, who plainly saith that, *The enemyes of a mā are those who dwell within him.* And so much of hearing.

Smelling.

The third sense is *Smelling*, of which I shal not need to speak because this sense respecteth oīly sweet odours which haue no great power to hurt the mynde, and pretious perfumes are not for al but concerne a very few, such as are common, as

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of flowers, roses, lillies, and the like, are harmelesse, and may be vsed without offence.

The fourth sense is of *Tasting*; the synns that enter in at this gate to destroy the soule generally speaking are two, gluttony & drunkennes, but from these two many more do flow, and of both the one and the other we haue one admonition of our Sauour in S. Luke: *See that your harts be not ouercharged with gluttony & drunkennes,* & another of the Apostle, *not in banquetting & drunkennes.* And these two sinnes in the Scriptures are reckoned among the mortal or deadly crymes by Saint Paul in his epistle to the Galathians saying: *The works of the flesh are manifest, which are fornication, uncleannes, lasciuiousnes, seruing of Idolls, witchcrafts, murthers, drunkennes, baquettings, & the like, which as I haue foretold you, so do I againe foretel that they which do such things shal not possesse the Kingdom of God.* Neither is this alone the punishment of these sins; but besides, this surfet & drunkennes do ouercharge mens harts in sch manner, that they are not able to rise vp to thinke & imbrace diuine and spirituall thinges, which our Sauour hath taught vs, and S. Basil

Tasting.

Luc. 21.

Rom. 13.

in

in an oration of fasting doth explicate by two most fit similituds; the first of the sun and vapours; for as the grosse vapours which ascēd out of moyst places do with their clowdes so couer the heauen as they hinder the beames of the sunne from shining on the earth, so out of gluttony and drunkennes there are rayed vp certayne smokes and vapours in vs, which darken the heauen of our vnderstanding, & take frō vs the heauēly beames of Gods grace. The other similitud is drawn from smoke and Bees, for as bees, the cunning artificers of hony, are driuen out of their hives with smoke; so likewise the wisdom of God which like vnto a bee doth engēder in our myndes the hony of vertues, of grace, & heauenly comfort, is no wayes so soone expelled as by the smoke of gluttony & drunkennes.

Adde hereunto that gluttony and drunkennes are both very hurtfull to our corporall health. *Antiphanes* a most skilful Phisitian, as *Clemens Alexandrius* reporteth, did affirme that there was but on cause of al sickenneses, to wit, multitude & variety of meates: & on the other side *S. Basil* iudged it fit to cal abstinence the mother

of good health. And it is the custome euery where of Phisitians, first to prescribe abstinence to the sicke, and commaund the to forbear from flesh and wine; yea this riotous surfet of meate and drinke is not only hurtful vnto the body & soule, but also to our temporall estate and substāce, for his excesse of feeding hath made many rich men to become poore, & finally it depriueth the poore and needy frō the almes of rich, for such as are not contēted with moderat diet, do easily wast al their goods on their own voluptuous pleasures that nothing is left to giue to the poore, and that of the Apostle is fulfilled, *one doth hunger, and the other is drunke.*

But leauing this, let vs come to the remedies, the first of which may be the example of all the Saints of God. I omit holy Hermits & Mōkes of whom *S. Hierome* writeth to *Eustochium* that to eate any sod meat was held for lasciuious diet. I omit Saint *Ambrose* who as writeth *Paulinus* in his life, did fast euery day but on great holy daies & sundayes. I omit *S. Augustine* who as writeth *Possidius* had alwayes for himselfe set one the table pulse, as beanes, pease &c. and herbes, and sometymes for his

*De custod. Virginit. ad Rustic.*

his guests, or such as were sicke, flesh. I omit al other Saints, let this suffice that if any one attētiuely cōsider what he who is Lord and Father of al did doe when he tooke vpon him the office of feeding the people in the desert, without doubt he shal need no other Maister to teach him this art of sobriety, for God who is only powerful, only wise, & only good, who could, and knew, & would wel provide for his beloued people, he I say for fourty yeares togeather did rayne them *Manna* from heauen, and caused water to flowe out of the rocke. This *Mūna* was lik a cake made of meale and hony, as is said in the booke of *Exodus*: behold with what sobriety our most wise & prouidēt Lord would haue his people to dine & sup: a cake was their meate, water their drinke, and yet were al in health, all sound vntill such tyme as they began to desire flesh.

The sonne of this euerlasting Father Christ Iesus in whom were *All the treasures of the wisdom & knowledge of God*, imitating the former example, whereas he would make a dinner & supper for many thousands of his auditours, he laid before the pieces of bread & fish, & drink of water,

*Coloss. 2.  
Ioan. 6.*

and this he did not only whiles yet he remayned in this mortall life, but also after his resurreccion when as there was giuen him *all power in heauen and in earth*, he made dinner for his Apostles at the sea side of all little bread and fish, & there is no mention there of wine, or any other thing. O how farre are the counsailes of God different from counsailes of men! The King of heauen taketh pleasure in the simplicity of the earth, is delighted with sobriety, and specially careful for the enriching, filling and cherishing of our soules: and yet men had rather giue eare vnto their own concupiscēce, vnto the diuel their enemy then vnto God, vnlesse we cōclude with the Apostle, that the God of carnall men is no other but their belly.

*Matt. vlt.*

*Ioan. 21.*

*Philip.*

There resteth the sense of Touching, which of al the rest is most grosse, & yet most quicke and full of life: by this sense the works of the flesh do enter in to defile our soule & corrupt others, which the B. Apostle recoūteth saying: *The works of the flesh are manifest which are fornicatiō, vncleanes*

*Touching*

*ciuitousnes*. So as in three words he expressed all the kindes of leachery: neither it is needful to proceed further in the explanation

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tion of these things which should rather be vnknown among Christians: & their names not so much as once to be heard of: for so sayth the same Apostle writing vnto the Ephesians: *Let not fornication or any uncleannes be named amongst you, as it becometh Saints.*

These remedies occur vnto me as gaynt all the sinnes in this kinde, & they are in māner the same wherwith Phisitians doe vse to cure the sicke. First they begin with fasting or abstinence, they forbid such as fall sicke the eating of flesh, and drinking of wine: the selfe same must he do that is giuen to carnall lust, abstayn I say from ouer liberall diet, and excesse in drinking. The same did S. Paul prescribe vnto Timothy saying: *Vse a little wyne for your stomacke, and for your frequent infirmitie,* that is to say, vse wine for the weaknesse of your stomacke, but a litle, to auoid lust

*Ephes. 5.* *for in wine is leachery.* Again the Phisitians do assigne bitter potiōs, letting of bloud, and the like, which are repugnant to nature: so holv mē did say with the Apostle *I do chastize my body and bring it into subiectiō, least whiles I preach to oihers I becō reprobāt my selfe:* hence it comes that the ancient Her-

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mites and monks did institute new orders of life quite repugnant to the delights and pleasures of the flesh, in fastings, in watchings, in lying on the ground, in disciplines, in haire-cloths, not for hate of their body, but for hate of their rebellious flesh; out of many I will alleadge one example.

Saint *Hilarion*, as testifyeth Saint *Hierome* in his life, when he was tempted with lasciuious thoughts, *Ego*, sayth he, speaking to his body, *faciam vt non &c.* I wil take order that thou mayest not sicke, I wil not feed thee with barley but with straw, I will make thee to starue for hunger & thirst, I will loade thee wel with weight, I will follow thee through heate and could, that thou mayest thinke more vpon thy meate then vpon wantonnes. So he. Besides this the Phisitians appoint moderate exercise of the body, as walking, playing at ball, or the like to preserue health, and this also doth much help for the health of the soule: that is to say, if a man desirous of euerlasting saluation bestow one houre euery day in meditating on the mysteries of our redemption, or on the foure last thinges, death, iudgement, heauen, and hel, or on

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some such like arguments of deuotion, if the meditatio succeed not as we would, at least let him bestow some tyme euery day in reading the holy Scriptures, or other spirituall bookes, or else in the liues of Saints.

Finally, to ouercome all the tentations of the flesh and finnes of leachery, the only and most effectuall remedy is to auoyd idlenes, for none is so much subiect vnto filthy thoughts as he who hath nothing to do, and bestowes his tyme in looking on such as walke vp and down before his window, or in talking with his friendes, or in play & gaming. And againe none are more free from impure thoughts then such as for whole days together are employed in tilling the ground, or continuall exercise in other occupations, for which cause our Lord & maister Christ did chuse poore parents that they might get their liuing by their owne labour, and himselfe also before he would vndertake the labour of preaching would haue his supposed Father to be a Carpenter, and did help him to labour in the same trade, for the people sayd of him, *Is not this the Carpenter the Sonne of Mary?* This haue

haue I thought good to adioyn in the end of this booke, that artificers and husbandmen may not repent them of their state of life, seeing that the wisdom God chose the same state for himselfe, and for his mother, and for the holy man *Ioseph* his supposed Father, not for that they needed this remedy, but that they might warne vs that are weake to fly al sloth, in case we will auoyd many other finnes.

*The end of the first Booke.*

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# THE ART

HOW TO DYE WELL.

## THE SECOND BOOKE.

### CHAP. I.

*Of the first Precept of dying well, When  
our death is neere, which is of the  
Meditation of Death.*

**W**E deuided in the beginning  
this Art of dying well into  
two partes; in the first of  
which are set downe those  
precepts of dying wel which  
belong vnto that tyme in which Death  
might seeme to be further off: in this other  
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which we haue now in hand, we will lay downe those which appertayne vnto Death when it is present or neere at hand. Death is said to be at hand or expecting vs at the gate, when we are eyther worne out with old age, the Apostle telling vs, *Quod antiquatur & senescit, prope in exitum est*. That which groweth auncient & waxeth old is neere vnto death or destruction; or else are takē with some great sicknes, & in the iudgement of Physicians very dangerous, whether this befall an old man or a young, a youth or a child. Of this second ranke it seemes to vs the first precept to be the meditatio of death, for although death be thought vpon and considered with neuer so great diligence or attention whiles we are in our youthfull yeares, yet doth it very little moue vs, because we apprehend it as farre off, and therefore lesse dreadful: but when we see it so present as it may in a manner be felt with our handes, then it stirreth vs vp indeed, & the consideration thereof is very profitable. All Artes are better attayned by practise then by teaching; and those who (if not not more ofte) did twice at least dye, as Saint *Christine*, & *Drithelmus* the English man, of whome I made

Heb. 8.

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made mention in my booke *De gemitu Columba* (of the mourning of the Doue) the noble woman rayfed by Saint *Maluchy*, of whome I shall speake in the 8. chapter, and that Hermite whose history *Climacus* doth relate, of whome also we in the end of this Chapter will say somewhat, it is euident that they died cheerfully; but for vs who are permitted to dye but once, there is no better way then to meditate & to thinke often of what is done, or to be done in that houre.

First, then we are to thinke that then there shalbe a separation made of the soule from the body; & that neyther the soule is to be extinguished, nor the body to fall & be resoluēd to dust without hope of rising againe, & being reunited vnto the soule: for in case the soule should be annihilated and the body be subiect to eternall corruption, as the Atheists do surmize, then shold they seeme to haue spoken well who contemned death and sayd: *Edamus & bibamus cras enim moriemur*: Let vs eate, let vs drink for to morrow we will dye: which prouerbe is most ancient as we may see in the Prophet *Isay*, and in the first of S. *Paul* to the *Corinthians*: and surely there are some

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euen amongst Christians who in wordes say that they do belieue, but deny it by their deeds, which may be proued out of this principle: That very many euen in their old decrepit age neuer thinke vpon death, as though that they were neuer to dye, or as if they thought with the death of the body, the soule also did perish and resolute to nothing; but whatsoeuer such men do dreame, the separation of the body from the soule, as it were of the spouse from her husband is but an absence for a while, not a perpetuall diuorce, for the soule is immortall, and the flesh without all doubt shall rise againe at the later day.

We must therefore if we be Christians, and haue any wit, dayly thinke of death at hand: in this standeth the totall summe of all our weale, that we dye wel. In this life the passage is not hard from vertue to vice, and with the grace of God from vice vnto vertue; for he who is now heir of the Kingdome of God may to morrow by sinne fall from the inheritance of God & become guilty of hell fire; & contrarywise he who is a slaue of the Diuell may be deliuered from that bondage, and  
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be againe enrolled amongst the children of God and heyres of the heauenly Kingdome. But he who dyes the enemy of God and guilty of euerlasting fire, he shall alwayes remayne the enemy of God, & tied to these torments: & on the other side he who dyeth the friend of God and heir of the Kingdome of heauen, shall neuer fall from grace and that most excellent glory: wherefore all our felicity or infelicity dependeth vpon our good or bad death; who then that hath not lost all his wit and iudgement will aduenture to depart out of this life, vntill with all diligence he hath learned, & prepared also himselfe to dye well.

Another consideratiō & that most profitable touching death may be to cōceiue wel, that although, death be most cerreyne the Prophet worthily demanding; *Who is the mā that liueth and shal not see death?* with whome Saint Paul agreeeth saying, *It is decreed for al men once to dye*; Yet is there nothing more vncertayne then the day and houre of our death: which the Scripture cleerly pronounceth saying, *Watch, because that you do not know the day nor houre*: many are taken away in their infancy, some arriue

Psal. 88.

Heb. 9.

arriue vnto crooked old age, some dye young, some at mature yeares, and which is more miserable, some do dy so sodely as they haue no leasure left then to call vpon God, or to commend their soules to his mercy: and these thinges doth the diuine prouidence of God according to the treasures of his wisdom, for no other cause ordeyne after his manner, but to the end that none of his elected children and seruants should presume, or be so hardy as to remayne for one moment plunged in the durt of deadly sinne: and therefore whosoever thou be that doest reade these thinges, if perhaps thy conscience giue testimony against thee of a deadly sinne, be not so bold as to stay till to morrow in it, nor yet to expect til the end of this day or houre, but presently with a contrite and humble hart before God, detest & be sorrowfull for the same.

The third Consideration no lesse profitable then the former may be, if in the morning before thou go out to thy dayly busines, & at night before thou goest to bed, least sudden death should take thee at vnawares, that thou diligently examine thy conscience what thou hast done

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the night past, what the day immediately before, especially whether there be any thing that may seeme a deadly syn; & if thou find nothing yield thanks vnto God the authour of all good; and if thou find any thing committed against God, seriously repent thee from thy hart, and at the first occasiō prostrating thy selfe at the feet of the Priest confesse the same, receaue willingly the pennance imposed, & faithfully performe it. This method of examining our selues twice in the day, wonderfully helpeth, that death neuer take vs hence vnprovided.

The fourth consideration may be that which Ecclesiasticus setteth downe, that *In euery thinge thou do remēber the last thinges, and thou shalt neuer sinne.* For how can he offend in any worke who first doth weigh all his works in the ballance of Gods iudgement as they shalbe weighed at his death? To which purpose we may apply that remarkeable saying of a man twice dead, which *Climacus* in his booke intituled the *Ladder*, recoūteth: for thus he saith: *Mon* *Grad. 6.* *omittam &c.* I wil not pretermitt to recount the history of that Anchorite who dwelled in *Choreb*: This man after that he had liued most

« most negligently for longe tyme toge-  
 « ther, & had, had no care at all of his soule,  
 « taken at length with sicknes and by sick-  
 « nes with death, when as he was per-  
 « fectly departed, after the space of an houre  
 « the soule retourned againe to the body, &  
 « then he desired vs that were present that  
 « incontinently we would all depart, and  
 « then stopping vp the dore of his cell with  
 « stones he remained there for twelue years  
 « neuer speaking one word to any, or euer  
 « tasting any other thing then bread & wa-  
 « ter, and sitting with great amazement he  
 « reuolued in his mynd the thinges which  
 « in the tyme of his departure he had seene,  
 « and that with so stedfast apprehension as  
 « he neuer chaunged his countenance, but re-  
 « mayning alwayes astonished he shed in si-  
 « lence great abundance of teares; but when  
 « the tyme of his departure was at hand,  
 « breaking downe the wal and opening the  
 « dore we went in vnto him; and humbly  
 « intreating him to speake somewhat for  
 « our instruction; this only we heard from  
 « him: *Nemo qui reuera mortis memoriã agno-*  
 « *uerit peccare vnquã poterit*: No man who in-  
 « deed shall throughly cõceau the remem-  
 « brance of death, can euer synne. Hither-

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to Climacus. Now let the Reader consider  
 well, and know that this is a true history  
 and no fiction or fable, written by one  
 who was a very holy man, and he wrote  
 no otherwise then he saw with his owne  
 eyes, and heard with his eares.

Out of which it is easy to perceau  
 how important a thing it is dayly to me-  
 ditate vpon death, & alwayes to haue the  
 same present in our remembrance: this mā  
 had beene before very negligēt in procu-  
 ring his owne saluation, but out of the  
 great mercy of God he tasted death and ri-  
 sing againe vnto life for twelue yeares to-  
 gether he did daily thinke vpon death, and  
 morcouer bewayled his sinnes with con-  
 tinuall teares, and those thinges which be-  
 fore his first death he accounted light, and  
 veniall matters; hauing tasted the bitter-  
 nes of death he iudged to be most grievous  
 and such as required the penitentiall teares  
 of twelue yeares to blot the out. This then  
 is the true commentary of these wordes of  
 the Scripture *Remember the last things* (to wit  
 death, iudgement, heauen, and hell) and  
*thou shalt neuer sinne*; & if the remembrance  
 of one only of these foure was so auailable  
 to this Monke, as that for twelue yeares

pennance

pennance he redcemed the euerlasting torment of hell fire, and gayned the glory of a neuer ending Kingdome; what will the perpetual memory of all foure work in vs in case we wold exercise our selues therein? I would to God men would but know & try this short and compendious way to so great and vnspeakeable a gaine.

## CHAP. II.

*Of the second Precept of dying Well, When our Death is neere, Which is of the last day of Iudgement.*

**T**HE second of the foure last things is Iudgemēt which is twofold, the one particuler in which euery soule in particuler is iudged at the departure from the body; the other generall which shalbe of altogeather in the later day: both are most horrible and dreadfull vnto the wicked; delighfull and glorious vnto the good. And often and attentiuely to thinke of the one and other, is most profitable for such as desire to attayne a happy death. No mā can doubt but that the particuler Iudgement

met of euery man alone is to be made presently at his death; when as in the Council of *Florence* it is declared against the heretiks, that such as depart out of this life in deadly sinne straight wayes to descēd into hel fire; and those who dye out of the state of deadly sinne, but with the debt of temporal punishment to be caryed to purgatory: and finally such as after baptisme are free from sinne, and debt of punishment presently to ascend into heauen to receaue euerlasting felicity.

And it very credible, as Deuines do hold, the iudiciall sentence of Christ eyther to be signified vnto them by Angels, or to be reuealed immediately vnto their soules by God himselfe: and the soules of the vertuous guarded by Angels eyther to ascend into heauen or to descend into Purgatory; but the soules of the damned to be carryed by the Diuells, and by them to be cast headlong into hell. This Iudgement may be dispatched in a moment, because the iudge is present, who being God and man according to his diuine nature is euery where, and as he is man doth know al things. For most truly did Saint Peter say vnto our Saviour.

*Domine*

*S. Tho. in 4. dist. 47. Dom. Soto in 4. dist. 45.*

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Ioan. 21.

*Domine tu omnia nosti.* O Lord thou knowest all thinges : the accuser which is the Diuell, called in the *Apocalips*, *Accusator fratrum nostrorum*, the accuser of our brethen is at hand, & he runneth to such as are sick and ready to dye as a wolfe, lion, or dogg to his prey. The witnes is also ready the conscience it selfe of the soule, which now separated from the body can no more be deceaued by ignorance or obliuion, but thoroughly knoweth it selfe; and incontinently seeth whether it be gratefull, or hatefull vnto God, and therefore nothing hindereth but that this iudgement may presently be made and put in execution: this iudgement is to be called *private*, if it be compared with the iudgement at the later day which shalbe publike & general before al the Angells and men of the world.

But heere briefly is to be yielded a reason why it is required that such should be iudged agayne, who not only are iudged already, but are also eyther punished in hell, or rewarded in heauen: for this point not one reason alone but six may be alleadged. The first is in respect of God, for in this life there want not many who see-

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ing many vertuous men to be vniustly afflicted & punished by the wicked, and on the other side many wicked men to abound with temporall wealth & prosperities, do suspect that either God doth not see these thinges, or else that he hath no care of them: therefore that all mankind may know this world to be most prudently guyded by God, he hath determined at the later day, before all the Angells and men to manifest his iustice, and to render vnto euery man according to his deserts; rewards to the good, punishments to the wicked, that all may be compelled to avouch and say, *iustus Domine, vera & iusta iudicia tua*: thou art iust o Lord & thy Iudgements are true and iust.

*Apoc. 16.*

2. The second reason is, that Christ who before men was so vniustly iudged and suffered so many grievous and most unworthy torments, may be seene before all the world in his high throne to iudge all sinners, to the end that it may be fulfilled which is written in the booke of *Iob*: *Thy cause is iudged as the cause of a wicked man; thou shalt receaue or take to thy self both cause, & Iudgment*; And therefore the ignominious shame of the passion of the sonne of

*Iob. 16:*

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God

God, shalbe iustly recompented with the glory of his being Iudge, and maiestically sitting in the Theatre of the whole world, and then shallbe fulfilled that of the Apostle, *At the name of Iesus, let every knee be bowed, of all that are in heauen, in earth, and in hell.*

3. The third reason is, that the reward of the good may be full and entiere: the reward of vertue is honour and glory, & for that many men for their vertue most excellent haue openly beene put to death as wicked malefactours, it is meete that their vertue and innocency should be declared in that open Court and Theatre of the world. To this ranke the holy Martirs of God do specially appertayne, who shall there appeare triumphantly crowned before the eyes of their persecutours Pagans or heretiks, Princes or Kings, or of what degree soeuer.

4. The fourth reason is for the confusion of hypocrites, for there are some who dye with the opinion of Sanctity whereas in deed they are impure and wicked, as are all Heretikes, Calvinists, Anabaptists and the like, and such were they of whome Saint Cyprian writeth in his

booke

booke of the vnity of the Church: *Ardeant licet flāmis &c.* Let them burne in flames, & let them leese their liues eyther by the fire or beasts, that death of theirs shall not be the crowne of faith, but the punishment of their perfidiousnes: it shal not be esteemed the glorious issue of religious vertue, without a wicked or desperate death. So he. Therefore it is necessary that the hypocrisy of seducers or seduced people be at least detested and layed open in the vniuersall iudgement, which in the particuler cannot so conueniently be done.

The fifth reason is, that the soules & bodyes may be iudged both together, or in the particuler iudgement only the soules are iudged, and receaue eyther reward or punishment, but in the generall iudgement, the whole men must appeare both in soule and body, and because the soules haue sinned together with the bodyes, or else haue done well and merited; so likewise is it expedient that after the resurrection the soules receaue together with their bodyes eyther glory or confusion, happines or woe, ioy or torment.

To conclude, the sixth and last reason is, that not only the good or bad deeds

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which we haue don in this lite may haue their rewards or punishments, but also the good or il which do proceed from our good or bad workes, and are propagated, spread, and continued vnto the end of the world, that such in the end of the world may haue their due praise or repose.

And to make this more plaine we will expresse it by some examples. There want not good men who do build Hospitalls or Monasteryes, or Schooles, in which many sicke recouer their health, many religious are trayned vp in vertue, many schollers are instructed are lerning, & these works wel founded contiew for a long tyme: some write books profitable for the spreading abroad of wildome, of arte, of vertue, of all good actions, by which many in all ages do profit, and help their neighbours. On the other side there be many lewd men who with their wate or seditious, hereticall books do seduce and destroy many, and building vp Theaters for Fencers, or Stage players, or the like, do hurt their neighbours for a long time after their death: wherfore seing that in the end of the world, all procelles shall haue also an end, and the merits

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and demerits of all shalbe finished, it is very meet that in that day of all others which euer were from the beginning of the world most remarkable, the definitive sentence of the most supreme powerful, & most iust iudge be deliuered, to end decide, and determine al.

These are the causes why besides the particuler iudgement which shall be made in the death of euery particuler man; there is another generall to be expected in the end of the world. It remayneth now to explicate who shall be the Iudge in this dreadfull iudgement from whence he shall come, to what place he shall come, whom he shall iudge, and what shall be the sentence. The iudge, without al doubt shall be our Lord Iesus Christ, for thus himselfe speaketh in *S. Matthew: Wñe the Sonne of mā shall come in his maiesty, & al his Angells with him when he shal sit on the seat of his maiesty & all nations shalbe gathered togeather before him, & the best which followeth.* The same is confirmed by the Apostles Saint Peter, Saint Paul and Saint Iohn. Saint Peter saith in the Acts: *It is he who is appointed Iudge of the liuing and dead.* Saint Paul in the same Acts: *God hath appointed a day in which he is to iudge the*

*Matth. 25.**Act. 10.**Act. 17.*

Ioan. 5.

world in iustice, by the man whome he hath ordered raising him from death. S. Iohn thus writeth in his Ghospel, *The (Father) hath giuen him power to do iustice, because he is the Sone of man*. And in another place, *The Father iudgeth not any man, but hath giuen all iudgement to the Sonne*.

The place from whence he shal come to iudgement is from heauen, and he shall come as farre as the ayre neere vnto the earth that he may be seene and heard of all that shal be on the earth vnder him. Hearc I pray, Christ himselfe in Saint Matthew, *You shall see the Son of man coming in the clouds of heauen*. Hearc the Apostle S. Paul writing vnto the Thessalonians: *We shalbe taken vp with the to meet with Christ in the ayre*. And the same did the Prophet Ioel foretell saying; *All nations shalbe gathered together, and I wil bring the into the vale of Iosaphat, & then wil I pleade with them*: Out of the words, *into the vale of Iosaphat*, we may well gather this iudgement to be the greatest that euer was, for the hebrue word *Iosaphat* signifies properly *the Iudgement of God*; and for that the vale of *Iosaphat* is neere vnto *Hierusalem* (at the East side of the Temple, as S. Hierome testifieth in his Commentary on the

third

third chapter of Ioel) then which no place can be more fit for so great a iudgement, for from thence is seen *Hierusalem* whē our Lord did preach, and foretold that the last iudgement should be from thence: also is seene mount *Caluary* where Christ for the redemption of mankind was nayled on the Crosse, and mount *Oliuet* from whence as a Conquerour, he ascended into heauen.

To this place Christ shall come in the clouds of heauen with al his Angels which are at the least thousands of thousands, & ten thousand hundred thousands, as *Daniel* writeth; I say at least, for in the opinion of Saint Denis *Areopagita*, and S. Thomas the number of holy Angells exceeds the number of all corporall things; there also will be present with Christ the King, all the multitude of Saints, in glorious bodies, of whome it is sayd in the *Apocalips*: *I saw a great multitude which no man was able to count of all Nations, tribes and tongues standing before the throne*.

There will be then in this iudgement such a spectacle as the like was neuer from the beginning of the world, nor shalbe agayne: for all the wicked shal be

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guilty



guilty of hel fire who in their resumed bodies shall stand naked and dolefull, with excessiue & vncredible grieve on the earth, brought by the Angells from all places of the world, to the valley of Iosaphat and places adioyning, and the number of such shal be farre greater then the number of Saints, for our Lord himselfe hath said: *many are called few are chosen: & more plainly; narrow is the way that leadeth vnto life and few there be that do finde it.* The way is large that leadeth to perdition and many there be that enter by the same: which if it be true, as it is most certayne, that the great multitude of Saints cannot be numbred, how much lesse can be numbred the multitude of the reprobate. To these also shall be adioyned the wicked spirits who also are innumerable.

These thinges thus disposed before the sentence of the Iudge be pronounced, the the books of accounts wil be opened, as appears by *Daniel & Saint Iohn*: what those bookes are which shalbe opened in this iudgement Saint Paul doth explicat to the *Corinthians* saying: *Do not ye iudge before the tyme vntill our Lord come, who will bring to light the hidden things of darkenes, & make manifest the*

*the Counsailes of harts* For God will powre forth such a light, that in the same all the consciences of wicked men may be seene, yea all that shall be in that Theatre, or publike spectacle shall see the consciences of all men, and thereby their deeds, their words, their thoughts, their desirs. O what a spectacle will this be to see all the conscience of hypocrites, of lyers, of traitours, of cauillours, who made no accout to periure themselues by all the sacred thinges they could name. By this publihing of the sinnes and villanies of al men, whereby they will come to know the sentence before it be giuen, that will follow which we read in the *Apocalips: Reges terra &c.* The Kings of the earth and Princes, and Tribunes, and Rich, and Captaynes, and bond men and free shall hidethemselues in caues and in the rocks of the mountaynes, and they shal say vnto the mountaynes & rockes fall vpon vs, and hide vs from the face of him that sitteth on the throne and from the wrath of the Lambe, because the great day of theirs is come, and who shalbe able to stand? And the same hath our Sauiour foretold in the Ghospell when as he caryed the Crosse on his tholders speaking

N 5

vnto

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vnto the vertuous womē that beheld him,  
*Daughters of Ierusalē weep not ouer me but weep  
 ouer your selues and your children, for behold the  
 dayes shal come in which they shal say, Blessed are  
 the barren & the wombes that haue not borne, &  
 the papps that haue not giuen sucke: then they shal  
 beginne to say vnto the mountaynes, sal vpon vs, &  
 to the hills couer vs: Last of all the sentence  
 shall be prononced by the Iudge, Venite be-  
 nedicti, item maledicti, come you Blessed, de-  
 part you cursed; & the good shall go into  
 euerlasting life, & the wicked into euer-  
 lasting fire.*

And now I beseech my Readers to  
 thinke, and thinke agayne both often and  
 with attention that themselues also shall  
 be present in this Theatre, & therefore now  
 whiles they haue tyme, let them seriously  
 deliberate what is to be done: neyther let  
 them object, that the day of iudgement  
 is farre of, & it were bootles to trouble or  
 afflict themselues so long before the tyme,  
 as if the day of iudgement were at hand:  
 for althougħ this generall iudgement be  
 not so neere, yet is not the particuler farre  
 of but at hand and expectes vs at the gate:  
 and looke what the sentence shall be of the  
 particuler iudgement, the same shall be also  
 of

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of the generall: he therefore that is wise  
 ought so to prepare himselfe to heare the  
 sentence of Gods iudgement, as though  
 it were to day or to morrow to be deliue-  
 red, for the houre of this iudgement is no  
 further of then the houre of our death, &  
 the houre of death from an old man, or  
 who is grievously sicke cannot be farre of:  
 therefore whiles we expect this great iud-  
 gement in which standeth all our hope or  
 ruine, we must earnestly cal vpon our ad-  
 uocate who is the Iudge himselfe. *We haue  
 an aduocat Iesus Christ the iust, as S. Iohn teach-  
 eth vs, and moreouer to sollicite the friends  
 of the Aduocat, & first of all the most be-  
 nigne Virgin the Mother of our Aduocat,  
 then the Angels & holy Saints: neither is  
 it conuenient that we come to our Aduo-  
 cat or his friends with empty words only  
 but also with gifts, for the Saints refuse  
 not gifts which auayle them nothing but  
 the poore members of Iesus-Christ, for  
 they being blessed for all eternity in hea-  
 uen want none of our temporall commo-  
 dities on earth.*

CHAP-

## C H A P. III.

*Of the third Precept of the Art of dying  
Well, when our Death is neere,  
which is of Hell.*

**A**FTER the consideration of death & Iudgement, it is also conuenient to thinke with earnest attention on the punishments of Hell, and ioyes of heauen, for of the foure last thinges these are the two last of all, and only euerlasting: of which two Christ being the Iudge eyther the one or the other wil befall vnto euery man; and these two are so contrary both in their nature and effects, as that the one maketh vs most miserable, the other most happy: but for that we haue written of both these in the booke of the *Ascending of our mynde vnto God*, towards the end, and of the ioyes of the celestiall Paradise in a whole booke of that Argument, entituled of *The eternall felicity of Saints*, and of the torments of Hell in the second booke of *The mourning of the Doue*, and of the good and

and profit we reape by teares; and finally of all the foure last thinges in our Latin Sermons; and what occurred touching this subiect we did then both deliuer to the people, and left in writing, I iudge it best in this place to touch the heades of matters already treated, whereon a man may profitably entertayne his thoughts whiles he expecteth death, and with ioy prepare himselfe to receaue, and meet the same.

Therefore touching the most vnhappy state of the damned to Hell, three things occurre to be considered, the place, the tyme, the manner. The place is depth; the tyme eternity; the manner without measure. I say that the place is depth; for that the reprobate persons for their great sinnes committed against the diuine Maiesty of God, shal haue their prison in the deepest place of the world, and which is furthest of from the pallace of God which is in heauen, for it was conuenient that the pride of the Diuell, and of proud men shold be condemned to this punishment, for the Diuel sayd, *I will ascend into heauen, I will aduance my throne ouer the starrs, I will be like vnto the Highest*; but it was answered him

The place

I say. 14.

him, Thou shalt be thrown down into hel, into the depth of the lake, and the same shall befall vnto all such as are the children of pride.

Out of this first infelicity of the reprobate there do flow three other, darkenesse, straitnes of place, and beggary. For whereas hell is the center of the earth to which place neyther the beames of the Sunne, Moone, or starrs can penetrate, there can be no light therein more then that which proceedeth frō the brimstone fire which shall increase and not diminish their torment, for by that darke & stinking light they shall see the Diuells their most cruell enemyes, they shal see also those men whether their friends or kinsfolkes who were cause of their destruction; they shall finally see, their owne nakednesse, their beggary, their bandes or chaynes, their owne torments, all which perhaps they would desire not to see; certeine it is that any thing which may yeld them any comfort they shall neuer see. O darkenesse, not darkenesse! darkenesse to keep from our sight all that is good, not darkenes in laying open before vs all that may be to our discomfort, affliction, and torment.

As

As for the straitnesse of place, that shalbe so great as it shall scarce be able to take the multitude of the damned bodies. For if the whole earth seeme in comparison of the vastnes of heauen to be as (*Pliny* with morall Philosophers say) but an inuisible point or pricke of a pen, and the place of hell comprizeth not the whole earth, nor yet the one halfe, but the lower part and center only, and the number of the damned be farre greater then the number of the saued, of which notwithstanding we reade in the Apocalips, I saw a *Apoc. 5* great multitude which no man was able to number; who can conceaue or imagine what traistes there be in hell? Now let the great Kings Nabuchodonosor, Darius, Alexander, Iulius Caesar, and others whome the whole world could not conteyn whiles they liued on earth, go and enlarge if they can their strait habitation in hell, let the see with al their wit and power if they can procure to lye more at ease, or more mildely to be tormented. O vanity of vanities! all mortall men labour to extend and enlarge their fields, their territories, their Kingdomes, that for a short tyme they may vaunt & brag of the great multi-

multitude that is vnder their commaund, and neuer thinke what a strait place expects them in hell, where not for a short tyme, but for all tyme and eternity, will they nill they, they must dwell.

Now what shall I say of the incredible beggary of the damned? All the inhabitants of hell want all things that be good, and are only in the abundance and multitude of their torments rich: there shall the rich remember how they wallowed in their delights whiles they did liue on earth, eyther in meate and drink, or in braue apparell, or in hunting or hauking, or in gardens or vineyards, or in theaters, playes, or other disportes, but al this remembrance shall increase their punishment, when they shal see themselves naked in hell, lying in torments, contemned and most miserably despoyled of all their wealth and prosperities; then will they say that which we read in the booke of wisdom spoken in the person of such men: *What hath our pride profited vs, and what haue we gotten by the bragging of our wealth. Al these thinges haue passed away like a shadow.*

Let vs come to the second head which is Time. How long shall this banishment of

Sap. 5.

Tyme.

of the damned endure in hel fire? I would to God no longer then was the length of our mortall life. But there will be no comparison betweene the one and the other endurance; for to tyme past there shall not succeed a set tyme to come, but eternity, which is beyond all tyme: therefore so long shall the wicked dwell in these torments as long as the eternity of God himselfe shall endure, which as it wanteth a beginning, so is it without alend euerlasting: the wicked shal be tormented so long as the Saints shal be in glory, and the damned shal dye as long as God shall liue; and vnlesse God do cease to be that which he is (which is impossible) the reprobate shal neuer cease to be in the torments wherein they are. O deadly life, o mortall death! If thou be life, how doest thou kill? If thou be death, how doest thou endure? Truly thou art neyther to be tearmed death nor life, for eyther of them haue som good thing in them; life hath rest, and death an end. But thou hast neyther rest nor end. What then, shal we say that thou art but the heape of all that euill which life and death haue in them? A great thing doubtles it were, if we could but meanly



vnder-

vnderstand what the eternity of torments doth meane; this though alone as a bridle would hinder al licentious liberty, and so make vs order and direct our liues as we should all seeme not to be Christians only but most holy Anchorets, most vertuous & religious men.

Manner.

There remaineth of the three thinges proposed the *māner* only, which as we said is punishment without measure, for the punishment of hell is not one particuler punishment, but the heape of all punishments and torments together: for in hell al the powers of our vnderstanding, soule and all the senses as well internall as external are tormented, & that not by course or one after the other, but all these torments like a torrēt rush on altogether violently vpon man: heere on earth as we haue no triall or experience of the generall ioyes or comforts of Saints, so neither of the generall calamities of the damned: for heere he that hath sore eyes, hath not commonly at the same tyme aking teeth, and he who is troubled with his teeth complaynes not of his eyes, and so likewise in the rest of the senses and corporal infirmities: but in hell at the selfe same

tyme

tyme are susteined most cruel torments in all and euery member together, when as the fire compasseth about the whole body most seuerely torments it, and yet consumes it not. *Goe you* (sayth the Iudge) *into euerlasting fire*: and the Prophet *Isay*: *their worme doth not dye, and their fire is not quenched*: which wordes our Sauour Christ thrice repeated in one chapter of Saint *Marke* the better to imprint in our harts the punishments of hell for durance to be eternall, and for this eternity most cruelly to torment the bodies of the damned with incredible grieve. Those who on earth by order of iustice haue seene a man burned in the fire, haue beene scant able to endure the sight of that torment, which yet is dispatched as it were in a moment; but in case one neuer so faulty should endure for a whole day in the flames, certainly none were able to endure so dreadful a spectacle. Let then euery one within himselfe make this discourse: If I cannot endure to see the burning of a man aliue, with whome I haue nothing to doe, how shall I be able to endure the burning of myne owne bodye for an hours, day, moneth, or yeare? And if

O 2

this

Matth. 2  
Isay 66

Marc. 9

this breed in me so great horroure & dread that I cannot so much as thinke vpon it, with what intollerable folly doe I put my selfe into so great danger as to burne for euer? If we belieue not the matter to stand thus, were is our fayth? If we belieue it, where is our iudgement? where is our wit? If we be Christians, if we belieue the holy Scriptures, how can it be that so great danger hanging ouer our head, we are not waked, and stirred vp to preuent it? He truly that will be saued let him enter into his hart, and hauing diligently weighed all these thinges in their owne ballance, let him so cary himselfe as that death may find him prepared, & hell fire not receaue him, but rather he may happily deserue to enter into the ioyes of his Lord,

## CHAP.

## CHAP. IIIL.

*Of the fourth Pre ept of the Art of dying well, when our Death is neere, which is of the glory of the Saints.*

**T**HERE remaineth now the last of the four last things which is of the glory of Saints, in handling wherof I wil briefly consider the three heads aboue mentioned in the former chapter of Hell torments, the place, the tyme, and the manner. The place of the glory of the Blessed Saints is the heauenly Paradise, the tyme eternity which hath no end, the manner is celestiall happines exceeding all measure. Let vs beginne with the first.

The celestial Paradise is a place most high aboue al the montaynes of the earth, Place. aboue all the elements, aboue all the starrs and therefore the Kingdome of heauen is called in the Scriptures, *The howse of God, the citty of the great King, the citty of the liuing God, the celestiall Hierusalem.*

Out of the most high situation of this

this Citty we may easily perceave that there are many priuiledges of this place aboue all the places of this world: first by how much this place is higher amongst worldly thinges created, by so much it is the greater and more capable for receipt, for the forme or fashion of this world as it includeth heauens and elements as we see is crowned, in so much as all the whole earth is but the center thereof, and the highest heauen or vtmost spere including all the rest must needs be of infinite capacity: a thing so euident as it needeth no prooffe.

The place therefore of the Saints as it is most high, so is it also most large and spacious; as on the contrary side the place of the damned as it is of all others most low, so is it also most streight as we haue sayd. Agayne the place that is most high is also most pure, for certaynly the water is purer then the earth, the ayre then the water, & fire then the ayre & heauen then fire, and the supreme heauen then that of the starrs: finally the place that is most high is most secure, in so much as there can no harme reach thereunto, and no scourge as the psalmist sayth, can come

neere

neere vnto his tabernacle.

First then the seate of Saints is most ample and large that they may freely go from one place to another: neyther is ther any danger least they be wearyed by their trauell: for hauing the gift of agility or nimblenes they can in a moment passe frō place to place without labour or difficulty, and what pleasure and delight will it be now to passe from the east to the west, now to transport our selues from the south to the north, and in an instant to compassse or go about the whole world, whils the damned in hell being bound, hand & foot remayne for all eternity without further motion in the same place? And this felicity of Saints shall be the greater, for that they enioy that most pure refreshing in heauen, which neither darkenes, nor clowdes, nor vapours, nor blasts of wind nor any contagion can defile, whiles the most miserable captiues of hell are constrained to lye in the thicke darkenesse & smoke of that burning fornace, in that place so ouercharged with horreur without all hope or expectation of any though neuer so litle refreshment.

Now what shall I say of that super-

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nall



nall Citty, most safe from all treason and harme? *Prayse Hierusalem our Lord, prayse thy God o Sion, because he hath made strong the barrs of thy gates;* This defēding or making strōg of the gates, doth not signify that which the wordes seeme to sound, for it is sayd in the Apocalips of the heauenly Citty; *Et porta eius non claudentur per diem, nox enim non erit illic.* The gates thereof shall not be shut in the day time, for there is no nigh there, and therefore God hath made stronge the barrs of the gates, because he hath made it impregnable by reason of the height: and although the Dragon fought in heauen with Michael the Archangell, the cause thereof is not for that he ascended out of hell into heauen, but that being created in heauen before his confirmatiō in grace he rebelled against God, and puffed vp with pride affected his equality, but because the heauenly *Hierusalem* is fonded in peace, the enemy of peace could not stay therein, but presētly like a flash of lightning fell from heauen, and after that time could neuer set his foot therein, and from that tyme no mā is admitted to inhabit this *Hierusalem* vnlesse he be grounded and perfectly confirmed in peace. And so much of the place.

Let

Let vs speake now of the tyme: the time of inhabiting the celestiaall Hierusalem is after the fall of the diuell, a tyme without tyme, that is, an euerlasting durance without the enterchange of daies & nights: so in the *Apocalips* the Angell swore by him that liueth for euer, that there shall be no more tyme, and Christ in the Ghospell, the iudgement being ended wil say, *Hibunt sic in ignem aeternum, iusti autem in vitam aeternam:* so they shall go (to wit the wicked) into euerlasting fire, and the iust into euerlasting life; but this difference there shal be betweene these eternities, that the damned shall against their will endure theirs, and shall seek for death and shall not finde it; but contrarily the iust shall reare nothing so ioisfully as their eternity, that is, a life without feare of dying, standing in vertue without feare of falling.

It resteth that in few wordes we explicate the manner how the Saints shall be in heauen after the resurrection. And I hold this may most truly be affirmed that whatsoeuer good thinges are wished for in earth although combined & mingled with many bad, the same, but farre better and

Tyme

Manner.

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and without all mixture of any euil to be enioyed of the Saints in heauen. The thinges that on earth are valued & esteemed for good are these three, honours, riches, pleasures: the honour of the Saints in heauen is such, as it seemeth incredible vnlesse it were warranted by his word who cannot lye: heare our Sauour Christ who is truth it selfe thus speaking in the Apocalips of Saint Iohn: *To him that ouercometh I wil graunt to sit in my throne, as I also haue ouercome & sitten in my Fathers throne: & what I pray you can be added to this honour?* Doubtles the throne of the Sonne of God is the highest in heauen, and he who sits thereon may wel be thought to haue gotten vnspeakable honour: what applauses, what prayses shall there found out in heauen before God and all the Angells, when as a man once mortall and frayle, shall by the hands of God himselfe be placed in the throne of the Sonne of God, who is the Prince of al Kings of the earth, and King of Kings, and Lord of Lords: nothing I say can be added vnto this glory.

As touching the power of a Saint, that also shalbe so great as that we are scarcely able to imagine it it, for there is extant promise

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promise of the same Christ the eternall Truth in the Ghospel, of the faythfull seruant: *Amen I say vnto you he shall make him gouernour ouer all his goods: which wordes do plainly shew, this faythfull seruant to be made partaker of that power in heauen which God himselfe hath ouer al his creatures: and how great thinke you is the power of God ouer all creatures? Truly most great, most incomparable, therefore all the Saints shall be called, and truly shalbe Kings of the whole world, not for a few yeares but for euer: and this is the sentence which Christ the supreme Iudge wil pronounce in the last iudgement, when he shall say, to the iust, Come ye Blessed of my Father, possesse a Kingdome prepared for you from the beginning of the world.*

Of the riches of the Saints, this alone might suffice, that the riches shall be most copious and for euer permanent, the Prophet telling vs: *Glory and riches are in his house: and, God himselfe wil be all in all,* as the Apostle sayth in his epistle to the Corinthians: which wordes Theophylact and S. Augustine do so expound as they make them to yield this sense: *God shal be all in all,* for heere meate is one thinge vnto vs, drinke another

*Matth. 24.*

*Matth. 25.*

*Psalm. 112.*

*1. Cor. 15.*

ther, another our garment, another our howse, another honour, another power in heauen: after the resurrectiō God himselfe wil be to all his Saints, meat, drinke garments, house, riches, pleasure, honour power; all things then that the Saints shal haue in heauen shal be most precious, all incorruptible, all diuine, all God himselfe. Saint *Hierome* addeth in his epistle to *Amandus*, that God wil be all thinges vnto the Saints, not only corporal but also spirituall, for now all diuine graces are not giuen vnto al, but vnto one wisdome, as vnto *Salomon*, to another piety as vnto *Dauid*, to another patience as vnto *Iob*; but when the end of all thinges shal be, then shall all things be in all, that so euery one of the Saints only may possesse al vertues, all gifts, all thinges. What I beseech you would a couetous man giue in this world that he might possesse alone all the riches and wealth thereof? what the leacherous man that he might atteyne all the wanton pleasures which he doth desire? What the ambitious that he may gett all the honours and preferments which he doth aspire vnto? And yet are these temporall matters, and soone to be lost, and which

which is more miserable, after a very short tyme are to be exchanged with euerlasting begarry, grieve, and shame. Why then do we not seeke God in whom alone we shall possesse all spirituall and corporall blessings, which shall last & continue with vs for euer.

But what finally shall we say of the ioy and pleasure of Saints? *Isay* and Saint *Paul* do preach and tell vs: *The eye hath not seene, the eare hath not heard, nor hath it entred into the hart of man, what God hath prepared for such as loue him.* Truly God hath prepared for the Saints who loue him in their heauenly home, ioy, mirth, pleasure, delights, sweetnes, and that such as no mortal man hath euer tasted, or was euer able to haue imagined: three thinges are required to procure delectation, the power of the soule, the obiect, and the vnion or conjunction of one with the other: and by how much these are the greater; by so much also the delectation which is caused by them is the greater: there is no power created greater or more liuely, or more capable of delight then the will of man or Angells, there is no obiect more noble, more amiable, and sweet then the essence of

**Pſalm. 33.** of our Creatour: *Gustate & videte* (ſayth Dauid) *quoniam ſuauiſ eſt Dominuſ*, taſt & ſee for that our Lord iſ ſweet; and the wiſe man ſpeaking of the ſunne & ſtarrs ſayth: *With whoſe beauty if they being delighted thought them to be Gods; let them know how much more beautiful their maker iſ, for the authour of beauty hath made all theſe thingſ: & there can be no coniunction or vnion more great then iſ that of God with a reaſonable will, the Apoſtle telling vs, That, he who adhereth vnto God iſ made one ſpirit with him.* The coniunction of bodyes for the moſt part iſ but ſuperficiall, and doth not penetrate al the interiour partſ, & yet thiſ corporall pleaſure ſo rauitheth menſ myndes as it makes them almoſt to become mad: what ſuaui-ty, what ſweetneſſe then ſhall the ſoule taſt when it ſhall be inwardly conioyned with God who iſ infinit ſweetneſſe, and be made one ſpirit with him? Heere I want wordes, and am no way able to expreſſe what with my ſelfe I conceaue and rumi- nate.

And hereunto that all humane pleaſure which iſ cauſed by the creaturſ, iſ but momentary, or certainly very ſhort; but the pleaſure that ariſeth out of the con- iunction

unction of manſ ſpirit with God who iſ infinit ſweetneſſe will neuer be ended, and yet ſo great madneſſe iſ in many mē as they had rather enioy carnall pleaſures, baſe, ſmall, and for a ſhort tyme, then thoſe that are moſt great, moſt pure, moſt per- fect, and to continue for all eternity: and thiſ may ſuffice in thiſ place for the foure laſt thingſ, Death, Iudgement, Hell, and Heauen.

## C H A P. V.

*Of the fifth Precept of the Art of dying well, when our Death iſ neere, which iſ of making our laſt Will and Teſtament.*

**T**H E conſideration of Death at hand and the foure laſt thingſ being pre- miſed, it followeth that he who makes himſelfe ready to go out of the world doe diſpoſe of hiſ houſe: for ſo the Prophet Iſ- ſay warned King Ezechiaſ ſaying; *Diſpoſe of thy houſe for thou ſhalt not liue, from which trouble all religious men are diſ- charged, who can ſay with the Apoſtle:*

*Ecce*

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*Ecce nos reliquimus omnia & secuti sumus te: Be-*  
hold we haue left all and haue followed  
thee: of which number S. Augustine was  
one, of whom Possidius writeth thus in his  
life: He made no will or testament, because the  
poore seruant of Christ had not whereof to make  
it; for albeit he were a Bishop, yet according to the  
custome of Religious men he kept nothing as his own.

But this Will is to be made at the begin-  
ning of the sicknes in case the patient haue  
not prudently preuented it by making it  
whiles he was in good health; and they  
doe much hurt & hinder themselues who  
neuer thinke on making a Will, vntill  
(their sicknes still increasing) they be for-  
ced thereunto by their friendes, at what  
tyme they eyther beginne to leese their  
senses, or certainly cannot then dispose of  
their things with that wisdome, iudge-  
ment, and maturity as they had disposed  
them, had they made their Wills whiles  
they were in good health.

First of all before the sicke men  
make their wills, they must thinke of pay-  
ing their debts, if so be that they be char-  
ged with any, then to leaue their goods  
vnto them, to whome of right and equi-  
ty they shal know them to appertayne, &  
not

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not suffer themselues to be caryed away  
with affectiō towards those persons who  
they most loue, in case this be any way re-  
pugnant to iustice, in such things as de-  
pend on their own free gift, let them first  
lay before their eyes the glory of God, and  
then the necessities of their neighbours:  
and if they be very rich, those things  
which before they ought to haue giuen to  
the poore, let them not now thinke to  
haue satisfied their conscience, if with  
their other sinnes they confesse also this  
vnto the priest their ghostly Father, vnles  
they take order that the same things be  
giuen to the poore, or rather vnlesse that  
they themselues do presently giue them.  
For it is a common opinion of the holy  
Fathers and chiefe schoole Doctours, that  
all superfluous things which the rich en-  
ioy, are due vnto the poore, of which  
thing we haue writen in the former book  
and ninth chapter, and it is not needfull  
heere agayne to repeate what is there  
sayd: but of things which they may dis-  
pose of at their pleasure, let them conferre  
with vertuous discreet men, which be the  
workes of charity that then for the tyme  
and place are more acceptable vnto God:

P

forme

Matth. 19.

226 *The Art how to dye well.*

some where perhaps it will more import  
to buyld a Church or place for common  
buriall, elswhere to place poore maydes  
in honest wedlocke, elswhere to buyld  
an Hospitall to help the number of sicke  
persons, elswhere to bestow almes on such  
as begge in the streets, elswhere to redeem  
captiues and the like: and finally in such  
distributions there is no better rule to be  
obserued, then, as Saint Ambrose sayth, *su-*  
*cere Fayth and discret prouidence:* or are Saint  
Gregory sayth: *Charity with prudence, or pru-*  
*dence conioyned with Charity.*

This in my iudgement is of special  
moment & seriously to be considered that  
the almes which are giuen by the liuing,  
or else are appointed to be giuen by such  
as are to dye, that then they be specially  
giuen or appointed, when as he that gi-  
ueth or appointeth them is gratefull vnto  
God, for then both to the one and other  
they are very meritorious, and such bou-  
tifull almes-giuers are receaued of their  
good friendes *into the euerlasting tabernacles,*  
according vnto Christ his promise in S.  
*Luke*; for if they be giuen or appointed to  
be giue by a wicked man, the almes auaille  
nothing to euerlasting life, whatsoeuer it

doe

*The Art how to dye wel.* 227

doe in respect of other merits, neyther for  
them are the giuers receaued into the *euer-*  
*lasting tabernacles:* wherefore the party that  
is guilty of mortall sinne, and hath made  
his last will and testament in that state, is  
to aske counsaile of a discret ghostly Fa-  
ther, or some other of his vertuous frends  
that after a Confession entietly and per-  
fectly made, he confirme, allow and rati-  
fy whatsoeuer he had disposed in his for-  
mer will, especially for the bestowing of  
almes on the Church, or poore people af-  
ter his death.

Hereunto last of all is to be added,  
that he who in his last will and Testamēt  
hath beene liberall vnto his neighbours,  
that he be not vnmyndfull of his owne  
soule, when as it may very well fall out  
that he go not directly after his death in-  
the heauen, but first passe through the place  
of purging fire: wherefore he shal do both  
prudently and religiously if he command  
one part of the almes to be giuen vnto  
Priests, who may offer vp sacrifices vnto  
our Lord for his soule, for as the Scripture  
testifyeth: *It is a holy and wholsome thought to*  
*pray for the dead, that they may be deliuered from*  
*their syns: so in the second of the Machabees:*

P 2

out

2. Mach.  
Cap. 12.

out of which place Saint Augustine gathereth à fortiore, that the soules of faithfull Christians departed this life, are much more holpen by the sacrifice of the body & bloud of Christ in the Masse, then they other were by the sacrifices of beasts in the old Testament.

## CHAP. VI.

*Of the sixth Precept of this Art of dying well, when our Death is neere, which is of the Confession of our sinnes.*

**A**FTER the consideration of the former points it is necessary that a man gone in yeares, or taken with a dangerous sicknes, do seriously casting aside all other cares apply his mind duly to receaue the Sacrament of pennance, for it often happens that at what tyme the Sacrament of Pennance is most necessary, that then it is with lesse disposition receaued of the Penitent: such as are grievously sicke; or hindered with sorrowes, or weakenesse, or want of iudgment, or horreur of death

at hand, or loue of their deere frends who vnwillingly they leaue, make a very maymed & imperfect confession, for being in those anguishes they can hardly stirre themselves vp vnto true and sincere contrition or sorrow for their offences.

My selfe can be a witnesse of this difficulty which such for the most part doe synd: for when at a time I visited a friend, a rich Gentleman, (who by reason of a great sinne he had committed, fell into a deadly disease) & told him, that there was nothing better for him to seeke for, as thinges then stood, then true repentance & contrition for his sinnes, because that God neuer despiseth a contrite and humbled hart: he answered me with this demand: *What is contrition?* I do not vnderstand what you would haue me do. I replied, that which I require, is that from your hart you abhorre your sinnes, and be sory that you haue offended God thereby, and firmly determyne with your selfe, if longer life should be graunted you, neuer more to offend God, and al this for the loue that you beare his diuine Maiesty who hath bestowed vpon you innumerable benefits, and to whome you most vngrateful for bene-

nefits haue recourned iniuries. He answered agayne, *I vnderstand you not, I am not capable of these matters:* and so dyed, leauing behind him euident signes of his damnation. These and the like examples are admonitions for vs, that whiles we are well we do so disburthen our conscience, & do true pennance, as though euery confession were the last that euer we should make.

Yet notwithstanding euen in the sickenes it selfe a confession is to be made with as great diligence as may be, especially the sicke man is to be stirred vp to contrition out of true griefe for his sinnes past & firme purpose of not sinning againe if his life should be prolonged, and we must not only do pennance for our sinnes committed, but also for the omission of good workes, to which by reason of our office, or out of charity we were bound to doe: for many there be that do curiously inough consider their sinnes committed against God and their neighbour, but easily forget their omissions, or set light by them. I can add for demonstration hereof a very profitable example.

A very learned and deuout Bishopp

was

was deadly sicke: there came a Priest vnto him that was his frend and myne, of whom I heard what I now relate; he demaunded of the Bishop as a familiar friend whether his conscience were quiet, and free from trouble; the Bishop answered, that by the grace of God al was wel, that since his last confession he could call to mynde nothing of moment, wherein he had offended God; the Priest further demaunded whether his conscience did not accuse him of Omissions, seing that the Apostle

2. Tim. 4

so carefully warned Timothy a Bishop saying: *I testify before God and Christ Iesus who shall iudge the liuing and the dead, by his comming & Kingdom preach the word, be vrgent in season, out of season; reprove, beseech, rebuke, in al patience and doctrine:* the Bishop hearing this did sigh, and sayd; Indeed my omissions doe much terrify me, and forthwith there came from his eyes whole streames of teares.

But aboue all Contrition is requisite for one that will dispose himselfe to dye well: for confession without contrition or true attrition, is not sufficient for saluation, and without contrition satisfaction is inualyde, & of no force, which



yet at that tyme can hardly be performed of the sicke man, but contrition which in his owne nature includeth charity, although with confession and satisfaction when they cannot be performed is alone sufficiēt; for as we said a litle before, God will not despise a contrite and humbled hart, the sicke man then must carefully labour to haue true contrition, of which endeavour we haue a notable example in S. *Augustine* as *Possidius* testifieth; who in his last sicknesse whereof he dyed caused to be written out for him the psalmes of *David* which belonge vnto pennance, and setting the leaues against the wal lying in his bed he did looke on them & reade them: *Etiugiter & vbertim flebat*, and did always, & that abundantly weepe, and he tooke order before that none should hinder or distract him: for ten dayes before his departure he gaue order that none of his house should enter or come vnto him, but at such tyme as the Phisitians came to visit him, or else when he was to take some meate, all the other tyme he bestowed in prayer. O most Blessed and most prudent man, he liued after his Baptisme, and after that the sinnes of his former life were

remitted

remitted him, three and fourty yeares, in which euen vntill his last sicknes he daily preached the word of God, he wrote innumerable bookes and most profitable for the whole Church, heliued without complaint an innocent & most holy life; and yet at the very end of his yeares, and in his sicknes he so gaue himselfe for many dayes togeather to contrition & penance, that in reading the penitentiall psalmes he continually and abundantly wept: and these two wordes are much to be noted *iugiter*, & *vbertim*, continually & abundantly, for this study to attayne contrition was not for one day or houre, but for many dayes, and he did very often and with great abundance of teares bewayle his sinnes: and what manner of sinnes were they which this most holy man did thus bewayle? Truly I am of opinion that they were only *veniall*, that so he might not only be deliuered from hell fire, but from Purgatory also, and so presently ascend into heauen. And if so holy and wise a man did weepe continually and abundantly for so many dayes togeather for his veniall sinnes, what should they doe who are yet to make satisfactiō vnto God

P 5

not

not only for their veniall, but also for their mortall finnes.

Therefore let all old men who are neere the end of their dayes, so dispose of themselves before they fall sicke that they may not need in their old age or sicknesse to blot out any deadly synnes, but to do pennance only for such as are light and veniall: let them before hand so provide to arme themselves against the snares of the Diuell by holy Confession, Communion, and Extreme-Vnction, that God being their guyde and their good Angell accompayning them they may happily arryue vnto their heauenly countrey.

CHAP. VII.

*Of the seauenth Precept of the Art of dying well, when our Death is neere, which is of the B. Sacrament then giuen for a Viaticum, or parting-food.*

THE auncient Christians in the administration of this sacred food, and

EXTREME

Extreme-Vnction vnto the sicke, did first anneile the sick with holy oyle & then after gaue vnto them the most sacred body of our Sauour: and to alleadge a testimony or two for this matter, there is extant in the first tome of *Surius* the life of S. *William* Archbishop of *Bourges* in France, who liued in the tyme of Pope *Innocēt* the third, in which it is sayd: He humbly and deuoutly receaued the Sacrament of Vnction, & hauing receaued that, he desired most earnestly the Blessed Sacrament to be giuen him, that being armed with so good a guyde for his iourney, he might the better passe through al the squadrons of his enemyes. So he: and the same is related in the life of Saint *Malachias* written by Saint *Bernard*, to wit, that he tooke his last voyage foode, the most Blessed Sacrament I meane, after that he had receaued the Sacrament of Extreme-Vnction.

Besides these two testimonies which shew the order obserued betweene the two Sacraments, Extreme-Vnction and the holy *Eucharist*, there may be produced two other which shew the Blessed Sacrament to haue beene the last, although no mention be made in them of extreme Vnction:

ction. In the life of Saint *Ambrose* which *Paulinus* wrote, there is mentioned that he at the point of death receaued this heauenly food, and hauing receaued it presently departed this life; and the same writeth *Metaphrast* of Saint *Iohn Chrysostome* in his life, so as it is cleere that this was the last Sacrament that was giuen to the sicke in ancient tymes.

Now a dayes we first arme the sicke with the Blessed Sacrament, and then after some dayes the disease continuing or increasing, we anneyle them with holy oyle: both customes haue their reasons for approuance, the ancient Fathers did consider the Sacrament of *Extreme Vnction* to be instituted both for the recouery of perfect health, and to take away sinnes or the relickes that remayned of them, for so speaketh Saint *Iames*: *Is there any sicke amongst you? Let him fetch the Priests of the Church and let them pray ouer him, annoynting him with oyle in the name of our Lord, & the praier of faith shal saue the sicke, and our Lord shal rayse him vp, and if he be in sins they shal be forgiuen him.* The ancients then hoping by this sacred Vnction the corporall health of the diseased, delayed not this Sacrament vntill that tyme

tyme when in the iudgement of Phisitians the disease was desperate, but as soone as it seemed in their iudgement to be dangerous, presently they made recourse vnto the holy vnction, which also may be gathered of that which Saint *Bernard* writeth, in the life of Saint *Malachy*: the same Saint being sicke came downe on his feet from his chamber which was in the top of the house to the Church, that first he might receaue the holy Vnction, then the Blessed Sacrament, and hauing receaued them both, he returned againe on his feet without the helpe of any to his chamber, & bed. But now a dayes when they heare any mention to be made of extreme Vnction, they thinke all at an end, and that the sicke man cannot escape, for which cause the kinsfolkes and friendes of the parties that be sicke, not to terrify them with the apprehension of present death, do delay as long as they can this Sacrament.

There is also another reason hereof which moued the auncients first to anneyle the sicke, & then to giue them their heauenly foode, because in the Sacrament of *Extreme Vnction* the sinnes are forgiuen,

as we haue heard out of the Apostle Saint James, and therefore of some ancient writers Extreme-Vnction is called *Pœnitentia infirmorum*, the pennance of the sicke: and remission of sinnes togeather with pennance are most worthily premised as a preparation or disposition to the most high & diuine Sacramēt of the *Eucharist*, which requireth the greatest purity that can be gotten in this life.

Finally all the Sacraments are ended and as it were sealed vp with the Sacrament of the body of our Lord, and so we see that such as are of ripe age when they are baptized, as Turkes, Iewes & the like are presently after their baptisme confirmed, admitted to be present at the sacrifice of the Masse, and to receaue the holy *Eucharist*, so likewise such as did publike pennance, after their pennance performed, at least according to the auncient custome, alwayes receaued the Blessed Sacrament, and they who take Orders whether the lesser or greater after they haue taken them, come to the holy communion; & lastly, such as are Married doe strengthen and confirme the Sacrament of Marriage, with the Sacrament of the

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Altar: now in our dayes this order is altered, and that not without a iust cause. For sometimes it happens that Extreme Vnction (that the sicke person may not be affrighted) is put of for a longe tyme, and there is danger least he leese his senses or use of reason, or for some other cause become vnfit, if not vnable to receaue the Sacrament, and therefore this wholesome food is giuen before, for it is better that the order of giuing these Sacraments be changed, then that the sicke should be deprived of the one, and that also most wholesome and comfortable: and *Extreme-Vnction* may be giuen vnto the sicke, albeit he be in his agony or last pangs and conflicts with death, although he neyther vnderstand or feelee what is done, so as yet he be liue, for the dead are capable of no Sacrament: and so much of the order of ministering these Sacraments to the sicke.

Now I come to speake of the precious body of Christ to be fruitfully giue to the sicke, and first I will briefly explicate what the sicke man is to doe, before this sacrament be brought vnto him; then what the same sicke man is to do whē the body of Christ is present; lastly how he ought

ought to be haue himself after that he hath receaued it.

As for the first, my counsaile shold be (vnto his Ghostly Father should suggest some other thinge according to the present occasions more necessary) that the sicke man diligently ponder these wordes of Saint Thomas: *O sacred banquet, in which Christ is receaued, the remembrance of his passion is recounted, the soule is filled with grace, & a pledge is giuen vs of the glory to come.* First then he shal attentiuely consider the holy Eucharist to be giuen to vs trauellers (which tittle by Deuines is applyed vnto all mortall men) by way of food, that we faint not in the way in which we trauell towards our countrey, especially at that tyme in the which we being wearyed with a long iourney, we become weake and feeble. this food is called a *banquet*, a *sacred banquet*, for although it be giuen vnder the forme of bread alone, yet is it an entiere and great banquet, & a banquet not prophane but sacred, not of the body but of the soule and therefore it is added, *in quo Christus sumitur*, in which Christ is receaued, for vnder the formes or accidents of bread is the true body of Christ, not separated from his

his soule and diuinity, and for that it is a most great, most excellent, and most precious thinge, a great and most sweet banquet, farre exceeding the tast of all earthly sweetnes, but fit to feed and delight the soule, not the body.

What the fruites or commodities are of this food, is added when it is sayd: *The remembrance of our Sauour his passion is recounted, the soule is filled with grace, and a pledge is giuen vs of our future glory.* The first fruite then is the remembrance of our Sauours passion, for which cause the body & bloud of our Lord are consecrated vnder the twofold formes of bread and wine, that the forme of bread may represent his body separated from the bloud, and so consequently dead, and forme of wyne represent his bloud separated from the body, although that Christ be entiere & liuing both vnder the one and other forme. Our Lord then would that by these misteries there should be extant amongst vs a continuall & daily remembrance of his passion, by which we haue escaped all euill & obtained all good: hence it came that our Lord said vnto his Apostles, speaking of this Sacramēt. *Do ye this in my remembrance:* & the

Apostles

Apostle S. Paulexpounding these wordes of our Lord, saith: *As often as ye shall eat this bread and drinke the cup, you shall shew forth the death of our Lord vntil he come.* That is to say as often as you shall come vnto this most sacred mystery, you shalbe mindfull that Christ left his life for you, and this remembrance shall still endure or continew vntill the second coming of our Lord, that is euen vntill the end of the world. And our Lord wold haue vs daily to be mindful of his passion & death, because he knew this remembrance to be very profitable for vs that being mindeful of his great charity towards vs, we should as well in our life as in our death, repose all our trust or confidence in him, for what wil he be able to deny them, for whome so frely and liberally he hath bestowed his owne life?

Another fruit of this celestiaall banquet is designed in these wordes, *mens impletur gratia*, the soule is replenished with grace, which is the singular priuiledge of this Blessed Sacrament, when it is receaued with due preparation and disposition of the receauer: for as corporall food is but one thinge and by eating is conueyed into the stomacke, yet notwithstanding it

doth

doth repayre; nourish, strengthen & comfort al the members of the body; and contrarywise to much abstinence from meate not only makes the stomake empty, but weakens and extenuates all the members, it maketh them vgly, and languishing, & in fine kills the body: so this Diuine meat doth repayre, nourish and strengthen all the spirituall powers of our soule: the memory by this sacred food is filled with grace of the most sweet remembrance of the benefits of God, and especially of our Lords passion, by which we are deliuered and saued; our vnderstanding by this food is filled with the grace of fayth, not habituall only but also actuall, and fayth purifyes the hart from very many errors, and filleth our mind with the knowledge of diuine things which breeds an vnspcakable ioy and comfort within vs; and last of all the wil by this diuine food is filled with the grace of most certeyne hope, and most ardent charity, which for that thee is the Queene of vertues drawes all vertues vnto it, with the possession wherof a man becometh most rich of spirituall wealth. By these meanes then is our soule filled with grace by this most Diuine Sa-

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crament; and on the other side too much abstinence from this food hinders all the former effects, it makes vs in them all feeble, weake, deformed, and drawes in the end vnto spirituall death.

The last fruite is, *futura gloria nobis pignus datur*, there is a pledge giuen vs by this most soueraigne Sacrament of the glory to come: the metaphor of a pledge is taken from the ordinary condition annexed to a promise made amongst men, because that which is promised cannot be denied when there is a pledge giuen for the performance: our Lord left his body in the Sacrament of the *Eucharist* as a pledge of our heavenly felicity, and therefore he who at his death receaueth his Blessed body with due purity of mynde and reuerence, he shal before his Redeemer shew his pledge cannot be excludeth from his celestiall happinesse. And he indeed sheweth this pledge who dyeth vnited with Christ by true charity, which the worthy receauing of this Sacrament did leaue in the soule, for then the soule yflueth forth of the body, as an *Esponse leaning vpon her beloued*.

And this is that which Saint Iohn writeth

teth in the *Apocalips*, when he sayth: *Blessed are the dead who dye in our Lord*; That is, blessed are they who dye conioyned vnto our Lord, as members vnto their head. No man ascendeth into heauen but he who came downe from heauen, the Sonne of man who is in heauen. *Apoc. 14. Ioan. 3.*

The sonne of man is Christ who ascended not without his body, of which he is the head, and for this cause only such doe dye in our Lord, who in their deaths doe adhere vnto him as members to their head, which blessing al they do get who a little before they dy do worthily receaue Christ in the holy *Eucharist*.

And this hitherto haue we sayd touching the preparation of the sicke man to receaue his last food and heavenly Manna before that it be present & brought, vnto him. For as soone as it is brought, the sick man must as he is able lift himselfe vp and eyther on his knees, or with humble bowing downe his head, adore his Lord & Sauour: & often it falls out that our Lord giueth such strength and vigour that men euē ready to dye do rise at that tyme & fall on their knees: and so we reade of Saint William Archbishop Bourges in France: *Vt autem &c.* When he knew that his Lord &



« Creatour was come vnto him, presently  
 « recouering his strength he leapt out of the  
 « bed as though that the ague had quite left  
 « him, not without the amazement of such  
 « as were present, especially for that he seemed  
 « to be at the last gaspe, and went with  
 « a speedy pace to meet his Sauour, charity  
 « yielding him strength thereunto, & kneeling  
 « downe all bedewed with teares, he  
 « adored him, and to the end he might often  
 « kneele he was often lifted vp from his  
 « knees, and with singular deuotion he commended  
 « his last agony vnto Christ; earnestly praying  
 « that if yet any thinge remayned to be purged  
 « that he would heere cleanse it, that the wicked  
 « enemy might fynd nothing in him. So farre the  
 « history of his life.

Now it seemeth to me a thing most requisite  
 and to be practised at that tyme, that before  
 the sicke man do recaue the body of his Lord,  
 he repeat, or heare another read vnto him  
 those verses of Saint Thomas of Aquin, which  
 at once do professe our fayth, stirre vp our  
 hope, and kinde our charity; the verses are  
 these.

*Adoro te deuote latens Deitas*

*Que sub his figuris vere latitas &c.*

I thee adore O hidden Deity,  
 who couered in these outward signes doest lye.  
 My hart to thee doth tender all his might,  
 which contemplating is dazled quite.  
 My sight, my tast, my touch in thee do faile me,  
 my bearing only doth for fayth auaille me.  
 To all that Christ hath spoken I agree,  
 then this truths word no truth can truer be.  
 Vpon the Crosse thy Godhead sole was shrowded,  
 thy Godhead heere & manhood ly or' clouded  
 Yet them beleeuing both, and both confessing,  
 I begge the happy theefe obtayned blessing.  
 Thy wound with Thomas I nor see, nor touch,  
 Yet thee my God to be I do auouch.  
 Make me belieue in thee stil more and more,  
 Of hope & charity increase my store.  
 O sweet remembrance of my dying Lord,  
 true bread that vnto man doest life afford:  
 Daigne to my soule on thee alone to liue,  
 and alwayes with that food sweet tast to giue.  
 Sweet Pellican, & dearest Soueraygne,  
 my vncleane hart clense with thy bloudy raine,  
 Whereof one drop sufficient power contaynd,  
 to purge the world, though al with sin destaind.  
 Iesus who now doest vnder veyles appeare,  
 when shall it be (which I esteeme so deare)  
 That I beholding thy reuealed face,  
 May by that glorious sight with thee find place.



Hauiug deuoutly sayd or heard these verses, hauiug made the ordinary confession which beginneth with *Confiteor Deo &c.* and hauiug taken the abolution and blessing of the Priest, and sayd *Domine non sum dignus*, let him add with as great humility & deuotion as he can these words, *Into thy hands O Lord I commend my soule*, and then he may securely receaue this sacred and celestiall Sacrament.

poc. 3.

After the Communion there remaineth thanksgiuing vnto God for this so excellent a benefit, and besides vocal prayers which he may reade out of some pious bookes: it were also very behofull that he who hath now receaued his last food for his iourney and passadge vnto heauen, should enter into the closet of his hart and meditate with himselfe in silence on those most sweet wordes of our Lord *Iesus* in the *Apocalips*: *I stand at the dore and knock, if any shall open it vnto me, I will enter in vnto him, I will sup with him, and he shall sup with me*: for these wordes doe most fittly agree with those who come from the holy communion: for our Lord who instituted this Sacrament in the forme of a banquet, desireth nothing more then that all Christians should repaire

paire voto this feast, and this is signified by those wordes: *Ego sto ad ostium & pulso*, I stand at the dore and knocke, that is, I doe invite my self to this common feast, that may also be fed: *si quis mihi aperuerit*, if any shall open the dore vnto me assenting vnto this good desire which I haue inspired, that we may feed and feast together, *intraabo ad eum*, I will enter in vnto him, by the communion of this holy banquet, *I will sup with him, and he shall sup with me*; Because that God is sayd to sup with vs when he is delighted with our spirituall progresse in vertue, according to that of the Psalmist: *Our Lord will reioice in his workes*; and in another place: *Let my speach be delighfull vnto him, & I will be delighted in our Lord*: in which wordes is expressed the mutuall delight, and as it were a sweet banquet of God with the soule, & of the soule with God: for God is delighted with the spirituall profit of the soule, and the soule is delighted with the benefits receaued from God, of which the chiefe is, that by this sublime sacrament, he vouchsafeth to linke and unite himselfe after a sweet manner with our soule.

Psalm. 103.

wherefore let the faithfull soule as-

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ter the receauing oft his Sacrament reflect  
and thinke with it selfe how sweet & so-  
ueraigne a thing it is to haue Christ him-  
selfe as a guest within it, whiles the Sa-  
cramental formes remayne, not only as  
God but also as man, and to be able to  
deale confidently with him & to conferre  
with him our dangers and anguishes in  
our passadge from this body, frō his hart  
to commend himselfe vnto him, and to  
desire of him to beare backe the common  
tempter of mankind then most busy, to  
send vs an Angell to accompany vs, and  
to bring vs safely into the port of salua-  
tion.

### CHAP. VIII.

*Of the eight Precept of the Art of dying  
well, When our Death is  
neere, which is of Ex-  
treme-Vnction.*

**T**H E last Sacrament is holy Vnction  
which is able to yield great comfort  
vnto the sicke if the force and vertue ther-  
of be well vnderstood, and the Sacramēt

selfe taken in due tyme. There be two  
fects of this Sacrament as we sayd in the  
former Chapter, corporall health and re-  
mission of sinnes: let vs speake a litle of  
ther. Of the first thus writeth S. Iames:  
*any sicke amōg you? Let him bring in the priests  
the Church, & let the pray ouer them, annoin-  
g them with oyle in the name of our Lord, and  
the prayer of fayth shall saue the sicke;* These  
wordes are plaine and conteyne a pro-  
mise.

Two reasons may be giuen why  
our dayes so few sicke men do recouer  
their sickenes, notwithstanding that they  
receaue this Sacrament: one is, for that  
now a dayes this remedy is applyed to the  
sicke later then it should, for we must not  
expect miracles by this or any other Sa-  
crament, and it were a miracle if one that  
at the last gaspe should presently reco-  
uer, but if this Sacrament were ministred  
vnto them whē first of al they beginne to  
be daungerously sicke, we should then of-  
ten see this effect of recouery, which wold  
not be done in a moment, but would fol-  
low in tyme: and this is the cause why  
that such as are to be executed by way of  
Justice are not anneyled, because that they  
cannot

cannot without a manifest miracle be deliuered from the danger of death. Another reason is, because it is not expedient either for the sicke man to be deliuered from his disease, but rather it is better for him to dye, and the prayer of the Church which is made in this Vnction doth not absolutely desire the health of the sicke party, but only to recouer his health at that tyme, if he be auayleable for his saluation.

Another effect of this Sacrament is remission of sinnes; for thus speaketh Saint Iames: *Et si in peccatis fuerit remittentur ei;* If he shall be in sinnes they shall be forgiven him. But for that the remission of our originall synne doth belong properly vnto Baptisme, the remission of actuall to baptisme also in case the baptized be grown in yeares, or to the Sacrament of penance for syns committed after baptisme, therefore the Deuines do teach the sinnes which are remitted in the Sacrament of *Extreme Vnction*, to be the reliques or remnants of sinne, of which reliques or remnants there be two sorts, sometymes reliques of sinnes which are called eyther the mortall or venial sinnes which are committed after that we haue receaued the Sacrament of penance, and

the not afterward confessed to our ghostly father, eyther out of ignorance for that the penitent did not take them for mortall; or out of forgetfulnes because he did not then remember them, and therefore the sicke man sought not for a priest to whom he might confesse them. These reliques doth the Sacrament of *Extreme Vnction* take away, and of this kynde of synnes Saint Iames sayth: *If he shall be in sinnes they shall be remitted him;* which the Councel of Florence & Trent do teach, especially the latter in the 14. session & second Canon.

Another kind of the reliques of sinnes is a certayne horror or stupidity, or rather sorrow and heauines which oppresse the sicke, to which appertayneth the promise of Saint Iames: *Et alleuiabit eum Dominus,* & our Lord will lift him vp: this Sacrament comforteth the sicke when they make the diuine promise expressed in the same, and for that cause it should not be deferred vntill the last houre when the sicke can doth not heare, or else vnderstandeth nothing at all.

What vtility is reaped out of this Sacrament may be gathered by the words of the forme thereof. Five places there be which

which are specially annoyted, in which the five senses are situated: to wit the sense of seeing, the sense of hearing, the sense of smelling, the sense of tasting, and the sense of touching, and in the meane tyme the priest sayth: *Indulgeat tibi Dominus quod quid deliquisti per visum, auditum &c.* Our Lord pardon or forgiue the in whatsoever thou hast sinned by sight, by hearing, and so of the rest: and because that prayer is the forme of the Sacrament, without controuersy it effectually worketh that which the words doe sound and signify, vnlesse there be some impediment on the behalfe of the receauer.

How great the bountifulnesse and mercy of our Lord God is in this Sacrament, he will soone fynde that shall consider with himselfe what a mayne multitude of sinnes do flow from these five fountaines: & this was the occasion where Saint Malachy a Bishop of Ireland, whose life S. Bernard wrote, after that for some houres he had delayed to minister this Sacrament of Extreme Vnction to a certain noble woman that was sicke, and she the meane tyme had departed out of this life, he so farre forth repented himselfe, that

with

with his priests he lay in the chamber of the dead woman all the night praying, and lamenting & imputing it to his own fault, that the vertuous woman eyther had not recovered by the vertue of Extreme Vnction, or had not receaued that ample pardon of her sins from the liberal mercy of our louing Lord: and because this holy Bishop was the friend of God, by his prayers and teares he obtayned of him that the sayd woman should come agayne to life, & receaue from the hands of the same saint, both the effects of this holy Vnction, for she recovered her health & liued many yeares after; & as we may piously conjecture gained also the pardon of her sins. This example of so worthy a man, & of another most holy man faithfully related is enough to persuaade al who with reason and authority will be persuaaded how much they ought to esteeme this venerable Sacrament.

**CHAP.**

## C H A P. IX.

*Of the ninth Precept of this Art of dying well, when our Death is neere. Which is of the first temptation of the Diuell, to wit, Heresy.*

**V**W H E N our Death drawes neere our aduersary the diuel as a roaring lyon is not wanting to himselfe, but swiftly approachetheth as vnto a prey, and with all his power assailes the sicke man in his last conflict, and he is wont to make his first assault with the temptation concerning faith, for the things which we believe do transcend not only our sense, but all naturall reason, and faith it selfe the ground of our iustification, and that being overthrowne, all the building of our good workes falleth downe: this of all other temptations it most grievous, because we are to encounter with an aduersary not only most learned & subtile, but trayned in the warfare from the beginning of the world. He it is that hath seduced all the heads of

ring leaders

ring leaders of heretikes, of whome not a few were excellent and very wise men: well therefore doth the Apostle warne vs: *Our combat or conflict is not against flesh & blood, (that is to say against men) but against the spirituals of wickednes, that are aboue. That is against the Diuells which are spirits, most wicked and crafty spirits, and tee vs all from the ayre aboue called Calum æreum the aiery heauen: our weapons in this battell are not disputations but simple beliefe of the truth, for so do the two chiefe Apostles teach vs: S. Peter sayth: Your aduersary the Diuell goeth round about as a roaring lion seeking whom he may deuoure, against whom make resistance being stronge in faith: and S. Paul. In all things taking the shield of fayth in which you may be able to quench al the fiery darts of the most wicked enemy.) Therefore out of the doctrine of the Apostles we must dispute with the Diuel, but with the shield of faith take al his darts and beate the backe againe, although they seeme to be both fiery and burning, that is efficacious & subtile.*

There is a very dreadfull example hereof in *Peter Barocius* Bishop of *Padua*, who wrote three bookes of the methode of dying well: he in his second book thus

R

speaketh:

« speaketh : *Fuere quemadmodum audiui &c.*  
 « Two there were as I haue heard in their  
 « tyme most learned and of al others of that  
 « vniuersity in which they studied the chiefest  
 « disputers, both of good behauour and  
 « very deuout, of which one of them after  
 « his death appeared vnto the other at such  
 « time as he was in his library and studying  
 « of the holy Scriptures, and that al in burning  
 « fire; the student affrighted at this  
 « spectacle, & asking what the cause should  
 « be of so great torment, the other with  
 « griefe and sighes replied saying: when I  
 « was to depart out of their life the enemy  
 « of mankind, to wit the diuell, came vnto  
 « me, and for that he knew me to be well  
 « learned, he began to aske me about my  
 « fayth what I did belieue, I answered that  
 « I belieued whatsoener was contayned in  
 « the Apostles Creed, he willed me to explaine  
 « cate some things vnto him which seemed  
 « not to be so cleere. I did so, and that in  
 « such manner as I had reade in the Creed  
 « of *Athanasius*, for I thought that they could  
 « not be more clearly, or more truly explained.  
 « Then the Diuel: It is not so as thou  
 « doest surmise, for those things which be  
 « long to God the Father are in part playne

and

and true, in part obscure and false; for  
 he indeed is eternall, but as he hath euer  
 beene God, so hath he not euer beene a fa-  
 ther, but first God and after a Father; a-  
 gainst this when that I cried out and sayd  
 that it was an heretical position, & diabo-  
 lical doctrine, the Diuel sayd, this matter  
 is not to be decided by clamours but argu-  
 ments if we be moued with desire of find-  
 ing out of truth. I can easily alleadge rea-  
 sons for my opinion, as for your opinion  
 defend it if you can, and then shal you  
 deliuer me from a great errour: I poore  
 wretch who presumed more on my wit  
 and learning then was fit, began seriou-  
 sly to dispute with him as with some or-  
 dinary man, til as length by little & little  
 with the arguments that he obiected a-  
 gainst me, he drew me into that wicked  
 errour as now I neyther belieted the Son  
 nor the holy Ghost to be God: presently  
 death tooke my soule hence, and in what  
 state it found it, in the same it presented it  
 vnto the Iudge, and by him I am adiud-  
 ged vnto this fire, which although most  
 raging, yet in some sort I should thinke  
 more tolerable, if that after a thousand,  
 thousand yeares it might haue an end, but

R 2

R

« it is eternal and there withall so great that  
 « none whatsoeuer that euer hath been  
 « seene in earth can match it, in so much  
 « almost euery houre I repēt me of my lea-  
 « ning, which hath brought me to this  
 « dreadfull destruction. And hauing thus  
 « spoken he vanished away : but the other  
 « exceedingly astonished as wel for the noi-  
 « uelty of the thing, as with the miserable  
 « case of his dāned friēd, as soone as he reco-  
 « nered himselfe cōferred with such as were  
 « his greatest friends touching this vision, &  
 « asked their counsaile what they thought  
 « best in such a case to be done; and it was  
 « determined by them all, that euery one at  
 « such a tyme and occasion should without  
 « dispute refer himselfe to that faith which  
 « the Catholicke Church doth maintayne.  
 « Not longe after he fell into a sicknesse  
 « whereof he dyed; when loe the same ene-  
 « my emboldened with the successe of the  
 « former dispute, asked him of his fayth  
 « what he did belieue, to whome he an-  
 « swered that he did belieue that which the  
 « holy mother the Church did belieue : a-  
 « gayne the Diuell demaunded what doth  
 « the Church belieue: he answered: the same  
 « that I beleine, and in this manner in the  
 hearing

hearing of al that were present, as though  
 « one had spoken vnto him, he neuer ceased  
 « from saying, I belieue what the Church  
 « belieueth, & the Church belieueth what I  
 « belieue, vntill he gaue vp the ghost: & by  
 « this meāse deluding the subtilty of the ene-  
 « my he passed into heauē. And a few days  
 « after he appeared vnto his friends of whō  
 « before he had asked counsaile what was  
 « to be done in such a case, in a farre different  
 « shape from that wherein his fellow before  
 « had appeared vnto him, and he gaue them  
 « thanks for that by their counsaile he passed  
 « all difficulties and aryued vnto heauen;  
 « which things we haue not thought amisse  
 « to set down as they hapned, that so eyther  
 « out of feare by the misfortune of the one,  
 « or out of confidence by the good successe  
 « of the other euery one may learn that there  
 « is no disputing with the Diuel, & that it is  
 « enough to referre himselfe to that fayth  
 « which the Catholike Church doth teach  
 « & mainteyne. Hitherto *Barocius*, & I need  
 « not heerin say any more, then he already  
 hath sayd.

## CHAP. X.

*Of the tenth Precept of the Art of dying  
Well, When our Death is neree,  
Which is of the second tentati-  
on of the Diuell, to wit,  
of Desperation.*

**A**NOTHER tentation at this time is wont to be touching Despayre, by which the Diuell is often wont to trouble not only wicked men, but also such as be very vertuous: and truly as for wicked men when their death is at hand, he easily casteth downe into the pit of desperation, for he layes before their eyes all the offences which in the whole course of their life they haue committed, as Venerable Bede in the fifth book of his history recounteth of a certayne souldier in these wordes: *Fuit quidam temporibus Coenredi, qui post Edilredū regnauit &c.* There was one in the time of Coenred who raygned after Edilred, a lay man and by profession a souldier, who by how much the more gratefull he was to the king for his exterior diligence, so much

was

was he displeasing vnto him for the interior negligence of himself, and therefore the King carefully warned him that he would confesse his sinnes, that he would amend & leaue them, before that he were surprized by death, & before that it were to late for him to repēt and amend them, but the souldier notwithstanding his oftē admonitions despised all good counsaile, and promised his Admonitours that afterwards he would doe penance; in the meane time falling sicke he lay on his bed and beganne to be tormented with great payne: whome the King visiting (for he deereley esteemed him) did earnestly persuade him that now at last before he departed, that he would doe penance for his sinnes: but he answered that he wold not then confesse them but would doe it after that he were recouered, least that his fellowes should vpbraide him & say that he had done that out of feare in his sickness which he would not do whiles he was in good health, speaking as he thought courageously, but indeed as after appeared miserably deluded by the Diuel: for the sickness increasing when as the King came againe to visit & admonish him, he forth-

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with



« with cryed out with a pitifull voice, what  
 « wil you now haue? for what are you come  
 « hither? now there is no more saluation to  
 « be hoped for; vnto whome the King  
 « sayd: speake not in this manner, see that  
 « now you leese not your self. I am not mad  
 « quoth he, but I haue now my most wic-  
 « ked conscience before mine eyes; a litle  
 « since there entred into my chamber two  
 « most beautifull young men, and they fate  
 « by me, one at my head & the other at my  
 « feet, and one often tooke out a booke  
 « very fayre but wonderfull litle, and gaue  
 « it me to read, and reading the same I found  
 « registred therein all the good deeds that I  
 « had done, and these were to few, and to  
 « little or small; then presently rushed in an  
 « army of wicked and horrible spirits, and  
 « he who for the darkenesse of his clowdy  
 « face, and for his preferment in sitting seem-  
 « ed to be chiefe, brought foorth a booke  
 « of a dreadfull aspect, of an excessiue great-  
 « nes, and for weight almost importable,  
 « and commaunded the same to be brought  
 « me to read by one of his garde, which  
 « when I had read I found all my wiked-  
 « nes and whatsoeuer I had offended in, not  
 « only in worke and word, but also in my  
 « secretest

« secretest thought to be written most cleer-  
 « ly in vgly letters. Thus spake this despe-  
 « rate wretch, and soone after dyed, & that  
 « penance which for a short time he omit-  
 « ted to do with the fruite and pardon of re-  
 « mission of his sinnes, he now without al  
 « fruite doth vndergo in euerlasting tor-  
 « ments. Hitherto *S. Bede*. Where euident-  
 « ly we see the Diuell first to haue persua-  
 « ded this miserable souldier not to do pen-  
 « ance vnder the pretext of longer life, &  
 « then to haue brought him into despera-  
 « tion.

There is another example in the same  
 Auhour in the next Chapter where thus  
 he writeth. *Noui ipse fratrem &c.* I knew a *Lib. 5. c. 15.*  
 brother whom I would to God I had not *historia*  
 knowen, whose name also I could tell if *Angl.*  
 telling thereof would auayle any thing,  
 who was placed in a famous monastery  
 though he liued infamously: this man be-  
 ing ouertaken with sicknesse & brought  
 euenvnto the point of death, called for the  
 brethren of the monastery and with great  
 dolour like a damned wretch beganne to  
 tell them that he saw hell open, and the  
 Diuell drowned in the depth of the pit, &  
 neere vnto him *Caiphas*, and others that

killed our Lord giue ouer to those reuēging  
 flames: neere also vnto them, he sayd, O  
 wretch that I ami see a place prepared for  
 my euerlasting damnation: the Brethren  
 hearing this began earnestly to perswade  
 him that yet whiles he was in his body he  
 would repent; he vtterly despairing an-  
 swered, it is now to late to chaūge my life,  
 seeing that I haue seene my iudgemēt en-  
 ded, & thus speaking without receauing  
 the B. Sacrament he departed this life, &  
 was buried in the vtmost part of the mo-  
 nastery. So S. Bede, & whereas this wret-  
 ched Monke said, there was now no time  
 left to amend his life, he speake not that  
 out of truth but out of the suggestiō of the  
 Diuell, for the holy Ghost expressly pro-  
 nouceth by the Prophet Ezechiel: that God  
 is alwayes ready to imbrace such who are  
 conuerted from sinne to repentance: and  
 more plainly S. Leo in his epistle to Theo-  
 dorus Bishop of Foroiulū in these words: To  
 the mercy of God we can asigne no measure or  
 apoint any time, to whose presence a true conuersiō  
 fyndes no delay, the spirit of God saying in the  
 Prophet, when thou shalt lament thy sin, then thou  
 shalt be saved.

I will add an example or two more to  
 shew,

shew that vertuous men also at their pas-  
 sadge out of this life, are often tempted  
 with the sin of the desperatiō. There is ex-  
 in *Surius* the life of the Coūt *Eleazarus* who  
 liued a Virgin with his wife *Dalphina* and  
 shined after his most holy death with ma-  
 ny miracles: this Count notwithstanding  
 at this death endured most stronge tenta-  
 tions, for thus writeth the Authour of his  
 life in the last Chapter: *Ad extremum in agone*  
*positus &c.* At last in the agony of death he  
 shewed a very dreadfull looke, wherby it  
 might be coniectured that he was in per-  
 plexity for somethings that were obiected  
 vnto him; & in this conflict he cryed out.  
 The power of the Diuells is great, but the  
 force and merits of the sacred incarnation  
 and passion of *Iesus-Christ* hath broken  
 and made weake their forces: and a little  
 after cryed out againe; *plane vici*: Now I  
 haue ouercome: a little after that agayne  
 with a strong cry he said: I do commit my  
 selfe wholly vnto the iudgement of God,  
 & so saying his countenance retourned to  
 the former wont, and graced with a fayre  
 red in his cheeks, with a splendour, and  
 very much beauty he yielded vp his soule  
 vnto God,

There

There is another example much more dreadful then this in *John Climacus* who recounteth that a certayne very Venerable Monk called *Stephen* after that he had liued well neer forty yeares in the wildernes, in fasting, watching, teares and prayers being adorned with many vertues, he came at length to dye, and when in his last agony the Diuells had found him guilty of many great crimes therby to cast him into despayre, he was sodenly amazed in mynde, and his eyes being open with a loud voyce he beganne to say sometymes thus: *Ita sanè, reuera ita est, sed poenitentia & lacrimis crimen dilui*: it is iust as you say, so indeed it is, but with pennance and teares I haue washed away that spot: sometymes thus: *Non est ita, mentimini*, it is not so, you doe bely me. Then agayne: *Verum loquimini, sed fleui, sed ministraui*: you speak the truth but I haue wept, I haue serued: in some other things he said: *Verè me accusatis, & quid respondeam non habeo*. You do truly charge me and I know not what to answere, & so dyed, leauing it in doubt whether he were saued or damned. These the & other the like examples do admonish vs with al diligence to cleanse our conscience before that

that houre, that so we may not distrust in the mercy of our Lord.

## CHAP. VII.

*Of the eleuenth Precept of the Art of dying Well, When our Death is neere, which is of the third tentation, that is of the hatred of God.*

O V R Aduersary the Diuell doth not only labour as much as he can to rob such as are to dye, of their fayth & hope, to draw them into heresy & desperation, but also striues to separate the friends of God from his frendship, & to draw them into his hatred, by blasphemies, & magical arts; these men for the most part neyther feare death nor hel, perswading themselves that in hell they shal lead a merry life being now become the fellowes of Diuells who raygne and rule in those parts: of this point writeth *Grillandus*, and out of him *Martinus Delrio* affirming that whē the witches are takē by the officers, as themselves haue often confessed, that then the Diuell seeketh for no more, or is busied in any other

*Lib. de sort.  
quæst. 9.  
num. 2.  
lib. 8. dis.  
mag. cap.  
1. sect. 3.*

other thing but in perswading them to te-  
maine obstinate euen vntill death, yea  
though they shold be brought to the place  
of execution, and the fire should be kind-  
led, promising them to deliuer their bo-  
dies from the halter or fire, and to procure  
that they shold teele no pain in the flames,  
or in case they shold dye by that burning  
yet that their death should be without all  
sense or feeling of any paine, & so to passe  
without torment out of this life into the  
happines of the next, that ther they shal be  
like the Diuels theselues endued with as  
great strēgth, knowledge, wealth, power  
pleasure as the Diuel himselfe is. So doth  
the lying Diuel delude & deceate them.

There is also another sorte of these  
people; who albeit they be not properly  
witches or magitians, yet are so blinded  
with the inordinate loue of worldly  
wealth as that they differ very little from  
Infidells: neyther was it without cause  
that the Apostle called couetousnes the  
worship of Idolls, for that wealth is the  
Idoll, the God, and all the loue and de-  
light of the couetous.

My selfe going one day to visite one  
that was sick & very neere his death who

beganne to speake vnto him about the  
preparing of himselfe to dy, he with stout  
courage and without all feare answered  
me and sayd: I haue desired, Sir, to speake  
with you not for my selfe but for my wife  
and children, for I now hasten vnto hel,  
as you need not for me to trouble your  
life any further. And this he spake with  
great a peace and quiet of mind as if he  
had talked of walking into the fields, or  
going to some towne neere at hād, for so  
farre forth had the Diuel subdued & po-  
ssessed his soule, as now it desired not, nay  
would not be separated from him, and  
it was this man no Magitian or Necro-  
mancer, but practised an art which was  
very daugerous & wholly set vpon gaine  
whether by right or wrong: and thus he  
forgot not only God but also his owne  
soule. The conclusiō in fine was that ha-  
ving long laboured to reclaime him and  
draw him to a better mynde, I could doe  
nothing with him. Some perhaps wil de-  
sire to know of what profession this man  
was, of which to the end his death may  
be a warning vnto others that practise the  
same in case that any be like him as there  
is to many, I wil not dissemble: he was a

lawyer

lawier but one of the number of the which carefull little whether the cause which they doe defend be iust or wronge, and a little doe they care enough they iniure both partes, so that they may fill their owne purses.

And for that I am fallen into this matter, I will add this also: when on a tyme a very learned lawyer talked with me and explicated the equity of a certayne cause, I breaking of his speech sayd: you seeme to me to defend a bad cause. The lawyer answered that so indeed it was, but quoth he, I am not an *Attorney* for truth or iustice, but for my clyent, I am to make the best of the cause with I haue taken vpon me to defend, let the Iudg looke how he pronounce the sentence and in fauour of whome. I replyed that in this matter I did not desire that he should belieue me, but that he should belieue *S. Thomas* of Aquin a most learned & most holy Doctour who writeth in this manner: *Respondeo, Dicendum &c.* I answered and conclude that it is vnlawfull for any man to cooperate eyther by counsayling: helping, or consenting to doe euill, because he who is the counsaillour or cooperatour is in some sort

22. quest  
71. art. 3.

also so he

also the doer: & the Apottle writing vnto the Romans sayth: that not only such as do sin but such also as consent to the doers are worthy of death; & hence followeth as before hath bene sayd, that al such are bound to restitution: but it is cleere that the Lawier, Attourney, or Aduocate doth affoord his client both help and counsayle & therefore if wittingly he defend a wrong cause, doubtles he sinneth grievously and is bound to the restitution of whatsoeuer losse the other party hath incurred by his meanes, helpe, or assistance: if out of ignorance he do defend an vniust cause thinking it to be iust, he is excused in such sort as ignorance can be excused. So saie Saint Thomas, and his Commentour Cardinall Caietan explicate the last wordes of Saint Thomas saying: *Qui omnino defendisset &c.* He who had defended the cause whether it were iust or vniust, althotigh he know it not to be vniust doth pleade vniustly, not out of ignorance but with ignorance, which doth not excuse, and they also who care not to see and penetrate whether the cause that they maintayne be iust or vniust, do manifestly neglect to know that which they are bound to know.

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To these tentatiōs another may be added which doth not so much hurt as help vs, although the Diuel vse it with intention only of hurting: for he Diuell vseth oftentimes to be present & to shew himselfe in most dreadfull & vgly shape to such as are to dy, that in case he be not able to deceaue them, yet that therby at least he may hinder their alacrity and feruour of prayer: so writeth *Sulpitius* of *S. Martin*, to wit, that the Diuell appeared vnto him when he was to dye, vnto whome *S. Martin* sayd *What stands thou heere for, thou bloody beast Thou shalt fynde no filth in me*: & the venerable man *Petrus Damianus*, in the life of *S. Odilo* doth write, that the Diuell appeared to the same Saint in a most fearfull shape a little before his death, of whome *Saint Odilo* is recounted to haue spoken: *In the houre of my departur in that corner (for he pointed as it were at the place with his finger) I saw a cruel & most dreadfull shape which endeauoured to strike a horroure & dread into me of a most monstrous visio, but Christs grace assisting me it could do me no hurt.* And *S. Adelinus* Bishop of *Saragum* writeth of *S. Oportuna* the Virgin, ex-  
 22. *April* tant in *Surius* that the Diuell appeared vnto her when shee was to dye in the forme

of a blacke-More, from whose head and beard did drop drowne hoat and liquid pitch, his eyes were like burning iron that is taken out of the forge when it casts out many sparkes, out of his mouth and nose issued forth a flame of fire, and a stinking vapour like vnto brimstone.

The cause why God permitteth holy men to be tempted with those fearefull visions, is deliuered by an Angell of our Lord in the life of *Saint Aicardus* to be seen in *Surias*, for whereas the Diuell at a certayne monastery was busy to get his prey, a holy Angell who was the Guardian Angell of that monastery sayd vnto the diuell. *Thou shalt heere haue an employment fruitfull for the monkes, but not profitable for thee: for the Monkes to cleanse their sinnes, for thee to confusion:* and the diuell replying, *am I bound cyther to these or to any other Christians to further their saluation?* The Angel answered *in this thou art bound, because whatsoever is in them that is to be cut of, through the horroure of thy vision shall be purged & made cleane.* And a little after the same angel speaking of the diuell sayd vnto *S. Aicardus*: *Be not afraid of him, he hath no*

15. Sept.

power giuen him to hurt any in this family, but that only his vgly vision shall cast the beholders now ready to depart out of their bodies into a wholsom feare which shal take away whatsoeuer yet remaineth to be purged.

## CHAP. XII.

*Of the twelfth Precept of the Art of dying Well, When our Death is neere, which is of the first remedy against the Tentations of the Diuell.*

**V**VE haue layed open in the former Chapters foure tentations which do much molest such are to dye against which tentations there may be applied two sorts of remedies; one of them for such as yet haue the vse of reason, and can both heare and vnderstand what is sayd vnto them, the other is more general and common vnto all, and it is most profitable, and secure.

Concerning the first, if the tentation impugne the Catholike sayth, it is in

way conuenient as before we sayd to dispute with the Diuell: but in general such as be so tempted are to be aduertised, that if the tentation be touching the nature of God whom we are to belieue to be one in substance, and three in person, the sicke man is to be taught that he reflect with himselfe that there be many things created not only spiritual but also corporal of which we are ignorant; for most men will not be drawn easily to belieue all the stars of the firmament to be greater then the whole world, and yet the mathematicians do easily demonstrate it to be most true: and in case this thing which is corporall be of many not vnderstood who yet belieue learned men that affirme the same, why will they not belieue those things which God himselfe by his Apostles & Prophets hath reuealed of his owne nature, & by so many, so great signes and miracles hath confirmed the same?

If the tentation be touching those things which we belieue God to haue done or stil to doe, as specially the transmutation of bread and wine into the body and bloud of Christ, the accidents of bread & wyne remayning as before, diuers examples



are to be alleadged of innumerable things which we be lieue God to haue done whe as yet we are able to yield no reaso therof. Who can conceaue the whole worlde at the only will and commaund of God to haue beene able to be made of nothing? And yet many doe be lieue it, who yet cannot be brought to be lieue the myſtery of the Blessed Eucharist? who also (were it not warranted by diuine authority) would be lieue the bodies of all dead men turned into ashes, or into dust, or deuoured by beasts or changed into grasse, in a momēt at the commaund of our Lord to rise agayne? And yet al Catholikes be lieue this and confesse it in their Creed, & the same be lieued the holy *Iob* before some thousands of yeares, for he sayth: *I know that my Redeemer deth liue, & in the last day I shal rise agayne out of the earth, & shal be clad againe with my skinne:* out of these then and other wonderfull workes of God which far surpasse our reach and capacity and are by the holy Catholike Church propounded for all to be lieue, we may be induced to be lieue the other, because the Church as testifyeth the Apostle is: *The pillar & foundation of truth.* These things & the like may be proposed vnto

vnto such as are tēpted about matters belonging vnto fayth.

Such as are tempted about their Hope, to the greatnes of Gods mercy which is infinit and farre exceeding the number or greatnes of all our sinnes, is to be explicated. Holy *David* sayth in the psalme: *Our Lord is gracious and mercifull, he is patient and very mercifull, our Lord is good vnto all & his mercies are ouer all his workes.* Agayne he is to be put in mynde of the propitiation or sacrifice to appease Gods wrath offered vp by the mediatur of God & mā *Christ Iesus* vpon the crosse, of which *S. Iohn* saith: *He is the propitiatio for our sins, & not for ours alone, but also for the sins of the whole world.* Thirdly the force of penance is to be laied open before him, which if it proceed from a hart truly contrite, it neuer hath any repulse from God, for the prophet most truly wrote: *God wil not despise a contrite & humbled hart;* Then also let such a one cal to his remembrance the exāple of the prodigall childe who had scarcely pronounced these wordes: *Father I haue sinned against heauen & before thee:* when as presently the bowells of his louing Father were moued to compassion, and he cast himselfe on his sonnes



armes imbraced him, vested him anew, put a ring on his finger, and caused a great banquet to be made ready for him, and al this because his sonne that had beene lost was now found agayne.

Last of al, the example of the Apostle S. Paul is to be proposed, who whiles yet he did persecute the Church was preuented by the grace of God, & changed from a persecutour into a preacher, and this as the same Apostle writeth hapned to him, that all sinners by his example might be conuerted, & no mā though neuer so wicked might despaire of the mercy of God: *This is a faithful saying & worthy of al acceptāce that Christ Iesus came into this world to saue sinners, of whome I am the first or chiefe: but therfor haue obtained mercy that in me Christ Iesus might shew al his patience for the instruction of such as should hereafter belieue in him to euerlasting life,*

But such as are tempted with the most grievous tentation of all other, I mean with that which is against the loue of God, and are prouoked to hate him, and to loue the Diuell: First they are to be taught that the Diuell is a lyar: for thus sayd our Saviour of him: *When the Diuell speaketh a lye he speaketh of his owne, because he is a lyar, & fa-*  
ther

ther of it: where these words and father of it, do signify the Diuell to be the father of lyes, as both Saint Augustine and S. Chrysostome doe teach, for the Diuell first before all other beganne to lye when he said vnto Eue, and by vnto Adam: *nequaquam moriemini*, you shall not dye: for God had said vnto Adam, that he should not eate of the forbidden tree if he would neuer dye: on the other side the Diuell sayd, that they should eate because they should not dye: therefore there is no credit to be giuen vnto the Diuell because he is a lyar, and the father of lyes: againe the Diuell is already adiudged vnto hell fire with all his complices, for thus God will speake vnto the wicked at the day of iudgment: *Goe yee accursed into hel fire which is prepared for the Diuell and his Angells:* they do therefore greatly erre who submit themselues to the Diuell hoping after death to rule and raigne in hel with him, and there to haue great wealth and all manner of pleasures; and finally it is cleere by experience that al the promises of the Diuell are deceitfull: for hitherto there hath not beene one found that euer could heare of who hath euer receaued the great treasures which the Diuell promised

him, or being condemned by lawfull authority to prison, or to the galleys, or to death, hath beene able by his meanes to be deliuered.

These three thinges if they were seriously considered of such as desire their owne saluation, perhaps there would be very few, or rather none at all that would euer presume to fall from him who is true God, & truly most powerful, most wise, most good, to the diuell most lying, most beggarly, most miserable.

Of the fourth tentation we need not speake, seeing that it hath evidently been shewed that this tentatiō is not so hurtfull as healthfull vnto such as dye; or if any desire a remedy out of the Scriptures to be able the better to beare & endure the same let him whils that horrible spectacle doth last, eyther reade or cause to be read vnto him the six & twentieth psalme, which be ginneth thus, *Dominus illuminatio mea & salus mea quem timebo?* Our Lord is my light, and my saluation, whome shall I feare?

## CHAP

## CHAP. XIII.

*of the thirteenth Precept of this Art of dying well, when our Death is neere, which is the second remedy against the tentation of the Diuell.*

**V**VE haue dispatched the first remedy against the particuler assaults of the Diuell: now we will explicate the second which is common to all tentations: this great and soueraigne remedy consisteth in prayers made vnto God whether the sicke man be able to pray for himselfe, or whether others pray for him, or whether both the one, and the other that is the prayer of the sicke man, and prayers of such as shall then be about him be vnitied jointly togeather, for certayne it is the prayers of such as feare God to be of great force, especially seeing that we know for certayne that the Diuell can no further tempt vs then it shall please God to permit him, for like a roaring lyon, or mad dog he is bound with an iron chaine, and can not byte at his pleasure, but as far forth as God

God who with his Almighty hand doth gouerne the same chayne, permits him to byte. This we haue in Saint *Augustine* expounding these wordes of the psalme: *Domine anima mea salus tua ego sum*; Say vnto my soule I am thy saluatiō; where alleading the example of *Iob* thus he writeth: *Ostēdū hoc Deus &c.* This doth God shew in the true case of that holy *Iob*, because the diuell himselfe hath no power to take away these temporall things vntill he haue receaued it from that supreme power: he could enuy at the holy man, but could he hurt him? He could accuse him, but could he condemne him? Was he able to take any thing from him? Was he able to take so much as one nayle of his handes or feet? Could he hurt the least hayre of his head, vntill he sayd vnto God: *Mine manum tuam*, extend thy hand? What is meant by this speach *extend thy hand*? Giue me power: well; he receaued power, he did teupt, the other was tempted, yet he that was tempted did conquer, and the tempter was vanquished. For God who permitted the Diuell to take all away from the Saint, he interiourly left not his seruant, but made the soule of his seruant

seruant a sword to subdue the Diuell himselfe. What power is this? I speake of man: or man in Paradise is ouercome, and *Iob*, ouercometh on the dunghill: in Paradise man was ouercome of the Diuell by the woman; here *Iob* ouercame the Diuell & the woman together.

The same thinge which Saint *Augustine* teatheth, to wit, that the diuell can do no more then God permitteth him, S. *Antony*, and S. *Francis* haue taught vs by their examples: of the former thus speaketh Saint *Athanasius* who wrote his life. *Antonius multitudine demoniorum vallatus &c.* *Antony* being enuironed with a multitude of diuells as one that scorned his enemies, sayd vnto them, If that you had any strength one were inough for the combat, but for that God hauing weakened you, your strength is lost, and you striue by multitudes to cast vs into feare, whereas this very attempt is a great signe of weakenesse, because you take vpon you the shapes of vnreasonable beasts: agayne with great confidence he sayd; if you be able to doe any thing, if our Lord hath giuen you power of me, deuoure what is graunted you; and if you cannot, why doe

« doe you leese your labour in vayne? The  
 « signe of the Crosse; and sayth towards  
 « our Lord is an impregnable bulwark for  
 « our defence

*In vita ca.*  
*10.* Saint Bonauenture relateth almost the  
 very same of Saint Francis saying: *Loca so-*  
*litaria querens &c.* Seeking for solitary  
 « places, to them, and to forlorne Churches  
 « he went in the night tyme to pray, where  
 « he oftentimes endured most horrible as-  
 « saults of the Diuells; who sensibly con-  
 « tending with him laboured to hinder his  
 « earnest desire of prayer; but he defended  
 « with heauenly armour, by how much  
 « more strongly he was assailed by his ene-  
 « mies, by so much the more strong was  
 « he & more feruent in his actions; confide-  
 « ly saying vnto Christ, *Protect me vnder the*  
 « *shadow of thy wings, from the face of the wicked*  
 « *that haue afflicted me:* and then to the diuells  
 « he sayd, doe what you can against me you  
 « wicked and deceitfull fiends: for you can  
 « doe no more then the hand of God per-  
 « mits you, and I stand here ready with al  
 « comfort and ioy to suffer whatsoeuer be  
 « hath determined to be inflicted: which  
 « courage of mynde the proud diuells not  
 « enduring departed with confusion. So he

And

and this firme and sure foundation being  
 layed, that the diuell can do no more then  
 God permits him, it cannot be doub-  
 ted of, but that a feruent prayer made vn-  
 to God, eyther by the sicke man, or stan-  
 ders by, or al togeather, is of great force in  
 his behalfe especially if such as pray be in  
 Gods frendship & fauour.

There is a most notable example of  
 this thing in Saint Gregory, who affirmeth  
 his example to haue hapned in his owne  
 monastery and sayth, that he had spoken  
 thereof in a sermon to the people: these are  
 his wordes: *Is de quo &c.* He of whome I  
 remember to haue made mention in my  
 homilies made before the people, was a  
 very vnquiet child, his name was Theodo-  
 rus, who more out of necessity then any de-  
 sire entred with his brother into our mo-  
 nastery, to whome euery thing seemed  
 troublesome which any did speake vnto  
 him for his saluation, for the thinges that  
 were good he could not only not doe but  
 neyther could he endure to heare them, &  
 by swearing, fretting, and scoffing, pro-  
 tested that he would neuer take the habit  
 of the holy rule: in the last contagious  
 sicknesse which tooke away no small

part

4. Dialog.  
 Cap. 37.

« part of the people of this Citry, the in-  
 « ction took him about his groine, and w-  
 « brought so low as that he was ready  
 « dye; and being in his agony the breth-  
 « came about him to help his passage with  
 « their prayers: now his body from the v-  
 « ter parts was dead, and the vitall heat,  
 « only pant within his brest: all the br-  
 « thren beganne so much the more earnest-  
 « ly to pray for him, by how much they saw  
 « his end more and more to hasten: then  
 « a foden he beganne to cry out to the br-  
 « thren there present, and with great noy-  
 « to break of their prayer, or at least to hin-  
 « der them saying: depart, depart, behold  
 « am giuen ouer to a dragō to be deuoured  
 « who for that you are present cannot de-  
 « uoure me, he hath taken in my head into  
 « his mouth, depart I pray that he may con-  
 « summent me no more, but let him doe that  
 « he is come for; if I be giuen ouer to him  
 « be deuoured why for your sake do I stay  
 « The brethren beganne to say vnto him  
 « what is that thou sayst brother? Make the  
 « signe of the holy Crosse: he answered say-  
 « ing I wold signe my selfe, but I am no-  
 « able because I am prest downe with the  
 « scales of this dragon: when the brethren

heard

heard this, lying prostrat on the earth they  
 began with teares more feruently to pray  
 for his deliuerance, and behold on the  
 foden the sicke man began to cry, thanks  
 be to God, behold the dragon that had ta-  
 ken me to deuoure is gone away, being  
 cast out, and not able to withstand your  
 prayers: now make intercession for my  
 sinnes because I am ready for my conuer-  
 sion, & am resolved for altogether to leaue  
 this secular life: this man then which as  
 before is said was dead in the vmost parts  
 of his body, being preserued aliue, was frō  
 his whole hart conuerted vnto God, and  
 after his change in mynde, he was for a  
 longe tyme afflicted with tribulation, and  
 then at length was his soule deliuered frō  
 the prison of his body. Thus farre Saint  
 Gregory.

From hence let such as assist them that  
 are to dye learne, not so much to talke  
 with the sicke mā, as earnestly to pray vn-  
 to God for him, and not to admit all sorts  
 of men to come & visit the sicke mā now  
 neere his end, but vertuous and good men  
 only who may much help him with their  
 prayers to God, for the daily and feruent  
 prayers of the iust is of great vlew & able

I

to

to doe much: & as the Diuel because now he hath but a litle tyme left to labour for the sicke mans soule, taketh al occasions at that tyme to hurt him; so much more ought the faythfull friendes of such as be sicke help their brethren departing out of this life with their praiers & teares powred foorth & shed for them.

### CHAP. XIII.

*Of the fourteenth Precept of the Art of dying Well, When our Death is neere, Which is of such as dye not of an ordinary disease, but for some other cause.*

**H**ITHERTO we haue shewed how men are to prepare themselves to dye that lye sicke of a long disease: now it seemeth expedient to adioyne what is to be done to them who are not in any lingring disease, and yet for some other cause are in danger of death. There are three sortes of these men, who (setting ordinary sickness aside) are neer their death; for death to som

is neere at hand, vnprovidid, and certayne & such are those as are taken with an apoplexy, or are stroken with a thunderbolt: to others death is neere, not vnprovidid, nor certain but very probable, & such are those that do wage warre with their enemies, and others that in the mayne ocean are tossed with wyndes & waues; finally to others death is neere at hand, but not vnprovidid nor vncertayne, & such are those who condemned by the Iudge, do dye by the handes of the Executioner.

The first sort of men haue no other remedy besides the dayly and continuall remembrance of death, and to such apperteineth that most graue admoniton of our Lord and Sauour: *Watch, for you know not the day or houre*: grievous I confesse, but of great price and valew is that necessity which forceth vs to imbrace thinges that are best and most profitable for vs. If our Lord should say; watch you naked in the cold ayre vntil your bodyes be congealed and breake out on al sides that so you may dye, in which manner the fourty martyrs in the primitiue Church did watch together; were not that watch trow you to be vndergone that thereby we might

securely attaine our euerlastinghappines  
 Or if he should say; watch you naked and  
 tyed fast vnto a grid-iron vntil by the fire  
 kindled vnder it you be by most sensible  
 and cruel torments consumed to ashes &  
 so dye, as we do read to haue hapned to  
 Saint *Laurence*; should we not endure the  
 same with cheerfull courage, that so we  
 might eschew hel fire and euerlasting tor-  
 ments? But this our Lord God doth not  
 exact of vs al, but only that we watch lea-  
 ues whiles we be a sleep the theefe of the night  
 come & steale from vs the gold of charity,  
 the most pretious Iewell of Chastity, the  
 treasure of faith, or other workes of ver-  
 tue, especially if we sleep in mortall sin,  
 and therein preuented by death we leaue  
 our heauenly inheritance, and be cast into  
 the vnquenchable flames of eternall per-  
 ditiō. You will say perhaps that few there  
 be that dye so sodenly as that they can find  
 no remedy. Be it so, but how know you  
 that you are not one of these few? and in  
 case you should be one of these few, what  
 will the mayne multitude of such as haue  
 escaped it auayle you? Heare then, whiles  
 yet it lyeth in your hāds to eschew so dre-  
 adfull a misery, the counsaile of our hea-  
 uenly

uenly Father calling vpon vs and saying,  
*Watch, watch for that you neyther know the day  
 nor houre.*

As for the men of the second ranke  
 who are eyther sodenly slayne in the war,  
 or by force of tempest are drowned in the  
 fouds, three things are necessary for the  
 to the end they may dye well. The first  
 that they enter not into the field to fight,  
 vnles first it be manyfest and out of cōtro-  
 uersy that the warre be iust, or in case they  
 arme not of their owne accord, but com-  
 pelled at the commaund of their Prince;  
 then at least they must not certainly know  
 that the warre is vniust, for if the vniustice  
 be euident the fight is vnlawful; which is  
 the expresse doctrine of Saint *Augustine* in  
 his bookes against *Faustus* the *Manichean*, *Lib. 21.*  
 for he writeth that the case is different in *Cap. 75*  
 the King that commands, and subiect that  
 obeyes, and he holdeth that a Prince can-  
 not wage warre vnlesse he know that he  
 mainteyns a iust quarrell; but the souldier  
 may in case that he know it not to be vn-  
 iust. The second thing is, that in war they  
 obserue the rules prescribed by *S. Iohn Bap-*  
*tist*, who being demāded what they shold  
 doe to attaine their saluatiou, he answered

*neminem concuratis, neque calumniam faciatis,*  
 Luc. 3. & contenti estote stipendijs vestris : Offer violence to no body, neyther do you charge any one wrongfully, & be contented with your allowance or wages. The last is, that they do not stay longe in deadly sinne; for otherwise it will easily fall out that whereas many in batayles do dye, they be taken at vnawares, and be sent headlong into hell, and truly the souldiers that do remaine in tents or in the field, vnlesse they continually watch & fight no lesse against the Diuells tempting them to sinne, then against their mortall enemies for temporall glory, they are of all other men in greatest danger of loosing their salvation.

And the same may be sayd of such as not without danger doe sayle ouer the seas: first they must beware that they goe not to sea for an euill end to tak & spoyle whome soeuer they shall meet, as Pirates vse to doe; and if they go with intention to fight, that they obserue the lawes mentioned and receaued from the most holy Precursor of our Lord, & lastly that they also be out of deadly syn, seeing that they are no further off from death then the ship that

that coryeth them is from the water.

The last sort of men which by iustice are put to death may seeme to be rearmed happy in case they knew their own good; for eyther they are put to death by law and iustly, or else wrongfully, and against all law & iustice: if lawfully, their death is auailable before God for their satisfaction, so that from their harts they detest their sinnes and willingly receaue the adiudged punishment for the satisfaction of them; if they be put to death wrongfully, and do freely pardon all such as are causers of their punishment, they will be his imitators who prayed vnto his Father for his crucifyers saying: *Pater ignosce illis, quia nesciunt quid faciunt*; Father forgive them, for they know not what they do. Moreouer these men suffer much lesse paine in their death then those do wholly long sicke of a great and lingring disease: and such men being in their wits and perfect vnderstanding can attend better to their spirituall good in making their confession, in receauing the Blessed Sacrament of our Lords body, and in praying as they should, then those who dye in bed, tormented with many griefes and



and their naturall strength for the most part eyther weakened or quite broken. Finally in many places there want not learned and vertuous men, who withall diligence and care assist such as are to dye by violent but iust death, and teach them how to dispose themselves thereunto in such manner as that when they begin to dye to this mortall life, they may begin to liue to immortall glory.

### CHAP. XV.

*Of the happy Death of such as haue learned this Art of dying well.*

**H**A V I N G now explicated the precepts of the art of dying well, this only seemeth to remayne that we allow briefly explicate what good is to be reaped by this art. The thing is easy, and yet of exceeding moment, for he who dyeth well dyeth happily, neyther doth he only dye happily who dyeth well, or only unhappily who dyeth ill: but he who dyeth well passeth from a mortall, from a miserable life, to an eternal, & euery way

most

most blessed life; & contrarywise he who dyeth ill, passeth from a life which seemeth to be happy, to a life filled to the full with labour & griefe, and which shall neuer be the end of the one or other, and therefore rather to be called an euermore death than any life at all, for the damned shall neuer be dead to all ioy and pleasure, & neuer be aliue to all labour & sorrow.

That the matter standeth thus, the scriptures doe testify of such as dye well.

Saint Iohn speaketh in his Apocalips saying: *Apoc. 14*

*I heard a voyce from heauen saying vnto me, write:*

*Blessed are the dead who dye in our Lord, from hence*

*forth now sayth the spirit, that they may rest from*

*their labours, for their works do follow the.* There

are some writers who think this saying to

be meant only of martirs, but the more com-

mon, & truer exposition is, these words of

the Apostle to appertaine vnto all those

that deuoutly dye in our Lord. Truly S.

Bernard in a certeyne epistle of his entituled

of the *Machabes*, thus speaketh: *Blessed are*

*the dead who dy our Lord: not only who dye for our*

*Lord, as the martyrs, but who dye in our Lord as*

*Confessours, are also doubles Blessed: therefore two*

*things seeme to me to make our death pretious, the*

*life, & the cause, but more the cause then the life:*

T 5

but

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but that death will proue to be most pretious of all, which both the cause & death togeather make commendable. So he. To which we may adde that the Church which is the best interpreter of the Scriptures causeth in the Masse for all soules depated this life, the lesson to be read out of of this place of the Apocalips. Saint Iohn therefore sayth, *Blessed are the dead who dye in our Lord*, that is, *Blessed are all those who when they dye are found in our Lord*; that is, found conioyned vnto our Lord by true charity as liuely members of the head which is christ; so S. Luke wrote of Saint Stephen when he dyed, *Obdormiuit in Domino*, he slept in our Lord, that is, so vnited vnto our Lord as a member vnto his head.

Why such are blessed who dye in our Lord Saint Iohn doth explicate saying *Frō hence forth sayth the spirit that they may rest from their labours*: in which wordes the holy Ghost plainly sheweth, that at the death of the Saints there is an end imposed to all their painfull labours, and that then they are to beginne *Requiem aternam*, an euerlasting rest, and not only their labours to cease, but that togeather with this rest, they are to beginne a most happy life,

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replenished with all manner of pleasure, because their works do follow them, for the good works of Saints are meritorious of all comfort and pleasure, not temporall but eternall, do not remayne behind the saints in earth, but follow their doers into heauē, according to that of the prophet, *Dispersit dedit pauperibus, iustitia eius manet in seculum seculi*: He hath dispersed (his goods) and giuen them vnto the poore, his iustice endureth for euer. The riches of a holy man are left on earth, or rather are consumed on earth, but his *Iustice*, that is to say his liberality, his mercy, by which he imparted his wealth vnto the poore remaine for euer. And not only remiane but make him most wealthy in heauen, who bestowed his transitory riches vpon the poore on earth: and not only the workes of liberality do follow the giuers but also the workes of wisdom, the workes of fayth, the workes of hope, the workes of charity, the workes of the feare of our Lord, the workes of temperance, the workes of fortitude, the workes of chastity, the workes of religion, and to conclude all other good workes doe follow them, and obteyne for them most ample

ample and euerlasting rewards : indeed then is he most happy who dyeth well when as not only he purchaseth rest from his labours, but the heap of all happyne which shall endure for euer. To this most irrefragable testimony of the holy Scripture we may add the visions or visitations rather made by some Saints for comfort and help of such who were to depart this life, to the end also they might moderate the attempts of the Diuell, who at that tyme, were he permitted, would most tempt & terrify the diseased & dying man, which visitations amōgst other blessings of such as deuoutly dye, are not the least.

I might in this place for the matter in hand recount many historyes, but I will content my selfe with the examples extant in S. Gregory his Dialogues. Thus then in his fourth booke he speaketh of *Vrsinus* the Priest. *Vrsinus presbiter &c.* *Vrsinus* the Priest being neere his death with great ioy began to cry out saying : Welcome my Lords, welcome my Lords : why do you vouchsafe to come vnto me your poore seely seruant? I come, I come, I thanke you, I thanke you: and when he often repeated these wordes, such as stood about

about him demaunded vnto whome he did speake : whereunto with great admiration he answered : do you not see the holy Apostles to haue come hither? Do not you behold Saint *Peter*, & S. *Paul* the chiefest of the Apostles? Vnto whome *Agayne* turning himselfe he sayd: behold I come, and thus speaking he yielded vp his soule, and by fact testified that he had seene the Apostles, because he followed them, which oftentimes hapneth vnto good men at their death, to see some eminent Saint, to the end they may not feare the penall sentence of their death, but whiles the company of the heavenly inhabitants are represented vnto their soules, they may without trouble of grief or feare be loosed from the band of their corruptible flesh.

The same Saint *Gregory* in the same booke and next ensuing Chapter, writeth that there came vnto *Probus* Bishop of Reate, when he was to dye, S. *Inuenalis* and S. *Eleutherius* Martyrs with great splendour, and presently that venerable Bishop loosed from the bands of his body, departed with them, who came vnto him, into heauen. And in the next Chapter

Chapter he sheweth how Saint Peter appeared vnto Saint Gallia the seruant of God when she was sicke and neere her death, & reuealed vnto her that all her syns were forgiven her; & that she might securely passe out of this world. In the next chapter he relateth that when Saint Seruulus who was sicke of the palsey was to dye, the Angells were heard to sing, and a wonderful sweet sent to haue issued forth from his body. In the Chapter that followes he recounteth of Saint Romula a great company of Saints to haue come to visit her, with vnspeakable brightness and most fragrant smell: agayne in the next ensuing he writeth of his own aunt Tharsila, that she first saw Saint Felix the Pope to appeare vnto her, that was her kinsman saying: *Veni, quia in hac te lucis mansione recipio*: Come for I receaue thee in this mansion or dwelling place of light, and streight wayes falling into a feuer, & drawing to her end, she saw our Sauour Iesus coming vnto her, & fixing her eyes fast on him she departed this life, and so sweet a smell was left in that place that the very sweetnes therof shewed the Authour of all sweetnes to haue bene there: in the next

ex Chap. he writeth our B. Lady with company of holy Virgins to haue appeared vnto Musa a young Virgin, & after her death to haue taken her soule with her vnto heauen: and finally in the next Chapter he affirmeth the Angells to haue bene present at the death of S. Stephen.

We haue by the testimony of Saint Gregory, to men or women departing out of this life not only the Angells but also the martyrs, or chiefe of the Apostles or the Queene of heauen, or Christ himselfe the King of euerlasting glory to haue bene present, to help and comfort them; what felicity this is, what glory, what comfort of hart to such who haue learned to liue well and by hapily, they only can expresse to whome it hath been graunted by their happy experience to try what these singular benefits do meane.

CHAP.

## CH A P. XVI.

*Of the unfortunate death of such as haue  
neglected to learne this Art  
of dying well.*

**O**V R Sauioeur Christ sayd of Iudas the  
traytonr: *Bonum erat ei si natus non fu-*  
*isset homo ille:* It had been good for that man  
that he had neuer been borne, for nothing  
can be imagined more vnhappy then that  
man who through his owne fault falleth  
from the end for which he was made: for  
other things whether brute beasts, or  
plants, or else deuoyd of all manner of life  
as stone, the elements, and the like; if  
they attayne not their end, yet they suffer  
nothing when they cease to be: but if a  
man doe misse his end, which is a blessed  
and euerlasting life, he looseth not his  
being and life, but leads a life more dre-  
adfull then death, that still he may seeke  
for death and neuer fynd it, and therefore  
no foole is more foolish, or simple for  
more sensles then he who laboureth not  
by all meanes possible to attayne euer-  
lasting

lasting happinesse, when as no man can  
fall away from that happinesse, but he must  
fall into the gulfe of endles perdition.

To conceaue this matter the better,  
as being of greatest importance I haue  
thought it expedient briefly to ponder the  
wordes of Saint Paul in his second epistle  
to the Corinthians: *Id enim quod in præsenti  
est momentanem &c.* For our tribulation  
which in this life is momentary and light,  
worketh in vs aboue measure on high an  
euerlasting weight of glory, we not  
contemplating the thinges that are seene,  
but which are not seene: for the thin-  
ges which are seene are temporall, the  
thinges which are not seene eternall.  
These Apostolicall and golden wordes to  
a spirituall man are most easy and playne,  
and out of them alone without all diffi-  
culty he learnes the art of liuing, and the  
art of dying well; but to a carnall & sen-  
suall man, they are as obscure as any Cym-  
merian darkenes, and sound as the He-  
brue or Arabicke tongues do to one who  
knoweth no other but the Latin or  
Greeke.

A spirituall man gathereth out of these  
wordes the tribulations of this life al-  
though

although most grieuous, endured & borne for the loue of God, to be most light, and most short, albeyt they should last for many yeares, because whatsoeuer hath an end cannot be properly said to be of long continuance; and the same tribulations to merit before God so great riches as that an vnmeasurable & euer during treasure of glory, and all good things is purchased by them; out of which all men of capacity may see that these tribulations are not to be feared, but we are to feare our sins: neither are temporal emoluments to be much regarded, but eternall only. And hence it followeth that men are to liue well on earth, that they may happily raigne in heauen, and consequently liue & dy most securely.

But sensuall men, that haue no spirit, who in wordes say, that they believe the wordes of the Scripture, and *deny it in deeds*, they doe plainly peruert the wordes of the Apostle, and say, if not with their tongue, yet in their hart, that pouerty, ignorance, ignominy, iniuries, tribulations are most grieuous, & therefore with all care to be auoyded, preuented, & repelled; albeitt they should for that  
end

end lye, deceaue, commit murther, offend God, and afterwards go to hell fire; for say these men, who knoweth whether any where there be a hell? Or who hath euer seene this eternall weight of glory? But we fynde by experience, we know for certayne, yea we feele with our hâds pouerty, ignominy and iniuries to be ill. Thus doth the world, and such as are of the world not deliuer in wordes, but testify in their actions: and this is the cause why the greatest part of men doe liue ill, and dye most miserably.

And to alleadge an exāple or two of the bad death of the damned, we haue in the fourth booke of S. *Gregoryes Dialogues*, the example of one *Chrisorinus*, who being one of them whom I now described, a politike fellow, wise, and in wordly affayres very practicall, but withall as S. *Gregory* noteth very proud, and couetous; this man being now come to the end of his life, opening his eyes saw most filthy and vgly spirits to stand before him, & to draw neere that they might take him away perforce, and carry him into hell: the poore man began to tremble, to wax pale, and with lowd cryes to aske for re-  
spit,

spit, crying and saying: *Inducias vel vsque mane*, *Inducias vel vsque mane*: respit but till to morow, respit but till to morrow; and whiles he thus cryed, euen in the very speaking his soule was taken away from his body: by which it is most cleere that he saw that vision for our instruction, that it might be a warning to vs, seeing that in respect of himselfe it was nothing auayleable. And this vsually hapneth vnto such as differ or delay their amendement vntill the last houre of their life, and of this number are they to be reckoned who as Saint Gregory sayth in the beginning of his fourth booke, doe not easily belieue any thinge that they do not see with their eyes; or if they belieue, they doe not belieue as they should, by reforming their liues to the prescript of vertue.

Another example is in the same place where Saint Gregory writeth of a monke that was an Hypocrite, who was thought to fast whiles in the meane tyme he did secretly eate and drinke: and the same Saint affirmeth the sayd Monke to be damned in hell fire, for he acknowledged his sinne, but did no pennance for it: for God on the one side would haue him

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Hipocrisy detected, and on the other gaue him not grace to repent, that others may learne not to delay their cōfession & penance vntill the end of their life. But not to stay longes in discoursing of such who through their own negligence haue not learned the art of liuing well & therefore haue miscaryed in their ends; I returne to the wordes of S. Paul which are very full of mysteries & most wholsom documents.

First it is good to note, how far the Apostle doth extenuate his owne merits, and labours endured for Christ, and extolleth the glory of the Kingdome of heaven which is the reward of our merits: That (sayth he) *of our tribulation is momentary and light*: this is the extenuation of his merits. The Apostle with all possible endeauour had laboured almost fourty yeares, for when he was called by a voyce from heauen vnto Christ, he was a young man, for so it is written in the Acts of the Apostles: the stoners of Saint Stephen, *Cap. 7. deposuerunt vestimenta sua secus pedes adolescentis qui vocabatur Saulus*: they laied their garments at the feet of a young man called Saul. He liued a Christian euen vnto his old age, for so he writeth of himselfe vn-

V 3

to

to Philemon: *cum sis sicut Paulus senex*, seeing thou art like Paul an old man, & therefore he bestowed his youth, his middle and old age in the seruice of Christ, and yet he sayeth, that his tribulations which were continuall without intermission, from his conuersion vntill his Martyrdom were but momentary: and what he sayth is true, if his tribulations be compared vnto the eternity of euerlasting felicity, though in respect of our tyme they dured for a long while.

To the shortnes he addeth their lightnes: *Momentaneum & leue tribulationis nostra*; And yet how sharp and cruell his tribulations were, himselfe declareth when in the first to the *Corinthians* he sayth *Vsq;* in *hanc horam* &c. Euen vnto this houre we

1. Cor. 4.

“ hunger and thirst, are naked and are beaten or buffeted with filds, and haue no place of aboad and labour with our own hands; we are cursed, and we blesse; we suffer persecution, and endure it; we are blasphemed and we entreat, we are made as it were the filth of the world, and the scum of all euen vntill this present tyme

2. Cor. 11.

“ and his other Epistle vnto the same *Corinthians* he addeth further: *In laboribus plurimis*

*plurimis* &c. In very many labours, in prisons more often, in stripes aboue measure in deaths often, of the Iewes fise tymes forty lashes saue one, thrice was I beaten with rodde, once was I stoned, thrice suffered shipwracke, night and day I was in the depth of the sea, often in travel, in dangers of waters, in dangers of theeues, in daungers by myne owne countrymen, in dangers by Gentiles, in daungers in the citty, in daungers in the wildernes, in dangers on the sea, in daungers amongst false brethren; in labour & trouble, in often watching, in hunger & thirst, in often fasting, in cold and nakednes. These are the tribulations which he calleth light, which although in themselves most heauy, yet the loue of Christ & greatnes of reward made them worthily to seeme most light.

The Apostle annexeth the greatnes of reward saying: that this momentary tribulation worketh in vs on high the euerlasting weight of glory; where after the manner of holy Scripture which accommodates it selfe to our capacity, the Apostle describeth the reward of our labours by the similitude of the greatnes



of some corporall thing : for a corporall thing is then sayd to be great when it is high, permanent, large, and deep : of the height of the glory of Saints, he sayth *above measure in height*, that is, the reward of our labours shal be above measure high, in so much as no height can be conceived greater; of the durance or length he sayth *eternum*, eternall, to wit, it shal haue no end, in comparison whereof all durance is most short and may be tearmed momentary; of the largenes and depth he sayth, *the weight of glory*; the name of glory signifyeth the blessednes of Saints to be like vnto splendour or light which is spread abroad and filleth all thinges : the word *weight* signifyeth the depth of some solide and full thing, and which is not superficial and empty, but most solide, most full. The glory then of the Saints shal be a certayne thing above all manner and measure high, it shal be eternall, most solide, most full, most happy.

And for that sensuall men conceaue not these things, the inhabitants I meane of this world, the Apostle added: *we not beholding the things that are not seene, but the things that are seene; for the thinges that are seene are*  
tempo-

*temporal, the thinges which are not seene eternal.*

This is the entiere and true cause why so few do learne this art we treat of, for eyther men do not at all think, or else think not seriously as they should on these thinges which are not seene and are eternall, but are altogether busied in considering the beauty and vtility of corporall and transitory thinges which are seene with their mortall eyes: and this only is the difference betwixt brute beasts & sensuall men without spirit, that beasts think on nothing but that which is present before their eyes, because they are not capable of reason whereby they might reflect on thinges to come which are eternall; but carnall and sensuall men do not thinke or consider thinges to come and eternall, because they being taken and tyed with the birdlime of carnall concupiscence, will not lift vp their mynds from their present delights, and direct it to thinges to come which alone are truly great, pretious, euerlasting: and this much of the first consideration of the words of Saint Paul.

Another consideration no lesse profitable and fruitfull is peculiar for them  
that

that already haue descended into the pit of perdition, for they whose eyes of their soule, the smart of torments which they endure hath opened, which in this life sinne had shut; they I say do now manifestly perceauē the prosperities of this world, as riches, honours, delights, kingdoms and Empires in respect of their euer during, & neuer ending torments, to haue beene both momentary and light, and yet for the attayning of them they are not only thus punished, but haue also lost vnspēakable ioy and euerlasting glory, for which cause they shall still with excessiue griefe lament, and shall fynde no comfort, because whiles they liued on earth they were such fooles as for so frayle and transitory thinges, not indeed good but the shadowes rather of good things, to loose these heauenly riches, which haue aboue measure in height the euerlasting weight or poyse also of glory.

Let vs heare their wordes in the booke of wisdom for it pleased the holy Ghost in that booke to set downe the speeches of these fooles, nothing at all auayleable to the speakers, but vnto vs if

we

we will our selues they may be very fruitful and profitable: thus they speake: *no errauimus à via veritatis, & iustitia lumen luxit nobis &c.* We haue erred therefore from the way of truth, and the light of grace hath not shined vnto vs: we are wearyed in way of iniquity and perdition, and we haue walked hard ways, but we haue not knowne they way of our lord: what hath pride auayled vs, or what hath the wanting of our riches yilded vs? All these thinges haue passed away like a shadow, and as a forerunning messenger, and as a ship that passeth ouer the wauiing water, whereof when it is past, no signe can be seene, and like a bird that flyeth through the ayre, of whose passage there is no mark or token. So the wise man. Out of which we do not only perceauē that sensual men are to doe penitence in hell, for that for this small & temporal trash they haue lost infinite great and eternall wealth, but also for that they haue so much laboured and wearyed themselves in pursuing and preserving these temporall commodityes, which is most true: and often it falleth out that such as contemne all earthly thinges doe liue

live more merily & cheerfully then those who abound with all wealth and honour.

Truly *S. Paul* whose words we endeavoured to explicate, sayth of himselfe *Repletus sum consolatione, superabundo gaudii in omni tribulatione nostra.* I am filled with comfort, I do ouer-abound with ioy in all our tribulation. *Saint Athanasius* in the life of *Saint Antony* who had left all writeth; that he was neuer seene to be sadd: and the same may be sayd of all the Saints, although most poore and labouring perpetually in praier, in fasting, and mortification of their owne flesh: and therefore they who for the gayning and getting of worldly riches are not afrayed to loose eternal, they do only altogether loose the later, but for the most part they loose their internall comfort and ioy; & so while they seeke for earthly happynesse they loose both earthly and heauenly together.

Is it not therefore expedient that we who are yet liuing should learne to be wise by the example of such as haue gone before vs? truly if when we make a journey one should tell vs, that the way we

we tooke did not leade vnto the place where we meant to go, but to a dāgerous downfall or den of theeuers; there is no man but would thanke his admonisher, and presently put himselfe into the right way: and if we haue so great care in a corporall and temporall danger, truly it meete that much more willingly and cheerfully we do the same where the dāger is both corporall and spirituall, temporall & euerlasting.

Lastly, there remayneth a consideration for these men who are so carnall and sensuall that they esteeme not the losse of eternall life, and that glory which surpasseth all vnderstanding: these men are to be warned that in case they esteeme not the glory of heauen which they neuer saw; at least they contemne not the fire & brimstone, and other corporall punishments which they know, and which in hell are found to be most outragious: for carnal pleasure which in this life is light and momentary doth worke in the wicked aboue measure an euerlasting weight of misery. And truly our Lord and Saviour Christ in the last day in few words will make this euident, saying: Go

ye accursed into euerlasting fire prepared for the Diuell & his Angels.

But S. *Iohn* in his *Apocalips* hath expressed more fully what manner of torments are prepared for the Diuell and his Angels & for men circumuented & seduced by these Apostata spirits of the Diuell Prince of the wicked: thus we reade in the

*Apoc. 20.* *Apocalips: Et Diabolus &c.* And the Diuell

who seduced them was cast into the lake

of fire, and brimstone where the beast

the false Prophet shal be tormented day

*Cap. 21.* and night for euer: & in the next Chap.

others condemned to hell he sayth: to the

fearfull and vnbelieuing, and to the ex-

crable and murtherers, & fornicatours

forerers, & idolaters, & al liars, their part

shal be in the lake that burneth with fire

& brimstone, which is the second death

of which wordes the very first only needeth explicatiō, for the other sins are manifest & cleere. S. *Iohn* calleth the fearfull

those who dare not resist the tempter be the Diuell or man, but presently yield

and consent to the tentations; to such S. *James* saith: *resistite Diabolo & fugiet à vobis*

resist the Diuell & he wil fly from you

& there are not a few but rather innum-

able

rable who haue not learned to fight in our Lords warfare, but without all resistance receaue the wounds of the Diuell, & dy the first death which is deadly syn, & because they are fearfull also in doing penance, whiles they dare not chastise their body & bring it in subiection, they fall vpon the second death which is hell: & therefore S. *Iohn* put the fearfull in the first place, because this timidity drawes infinit men into hell.

What heere will carnall men say?

For that all temporal emoluments whatsoever are momentary & light, we haue all learned by our owne and other mens experience: that the torments of hell fire are most weighty and to endure for euer, the holy Scripturs, in which no falsity can be containd, do cleerly testify. Out of which it followeth that the totall summe of this Art of dying well is, that which is comprized in the three ensuing propositions, or which is euinced in the fillogism following in the next, and last Chapter of this booke.

CHAP.

## CHAP. XVII.

*The Summe, or abridgement of the  
Art of dying well.*

**A**S well the comfort as the tribulation of this life is momentary, and small; the comfort, & tribulation of the next life is for durace euerlasting, for greatnesse without measure: therefore they are fooles who contene the comfort, and tribulation of the next life. The first proposition of this argument is cleere by experience; the assumption is more cleare in the Scriptures which are penned by the holy Ghost; the conclusion followeth inevitably out of them both; if the any one will easily and soone learne this Art, let him not content himselfe with the reading of this, or the like bookes, but let him attentiuely consider not once but often, not of curiosity to learne, but out of sincere intention to liue and dye well: what distance there is betweene momentary things and euerlasting, between things of no moment, and such as are of most

most importance, most weighty. And if he desire to be thoroughly grounded in this most profitable and perspicuous truth let him call to mynde the examples of such as haue beene before vs, whether by good life they came to a good end, or by their ill behauiour haue euerlastingly perished; and to ease him of the labour of seeking after examples, I will help him to three payre of them, one of Kings, one of priuate men, and the last payre of Clergy men; and all these I will take out of the holy Scripture.

The first shall be of *Saul* and *Dauid*. *Saul* whiles that he was a priuate man, & poore, was so honest and good as that the Scripture testifyeth there was not a better then he amongst the children of *Israel*: being made King he changed his behauiour, in so much as there was not found a worse then he: for he persecuted *Dauid* who was innocent, euen vnto death, and that for no other cause, but for that he suspected that *Dauid* should be a King and raygne after him: and when he had raygned 20. yeares he was slayne in warre & descended to hell. *Dauid* a saythfull and vertuous man, after a long persecution

procured by *Saul*, was declared King, and for forty yeares raygned and gouerned his Kingdome most prudently and iustly, in which tyme he endured many tribulations, and at length rested in peace.

Now let vs compare together the comforts and tribulations of them both, & see whether of the had better learned the art of liuing & dying well. *Saul* while he liued, had not that cleere and perfect delight, which yet of all others is wont to be greatest in Kinges, and men of supreme authority, whiles he swayed the scepter, & that for the great hatred where-with he pursued *Dauid*, & therefore he tasted not in the twenty yeares of his raygne the sweetnes of his crowne without the gall of enuy: those yeares being expired all the pleasure of this life left him, and there succeeded a perfect, and euerlasting calamity: and now for the space well neere of two thousand threescore & ten yeates, his chiefeft part to wit his soule, liueth in vnspeakeable torments, and that which is more miserable these torments are to endure for euer. *Dauid* on the other side liued 90. yeares and raygned of that number forty, and although he tasted of tribulations,

tribulations; and these neyther few nor small, yet found he very frequent & singular comforts out of the reuelations he had from God which he expressed in his most sweet and heauenly psalmes; & after his death descended not into tormēts but with the holy Fathers into repose, & to the bosome of *Abraham*, & after the resurrection of our Sauour, he ascended with Christ into the euerlasting Kingdome of heauen.

Let the Reader now iudge whether the passadge of the wicked from their body be not most miserable; although it be of Kings or Emperours, and the passadge of the iust most happy be it also eyther of Kings or Emperours. *Saul* as I sayd raygned twenty yeares and now after his death for two thousand yeares and more hath remayned without all rest in hell fire: what comparison (deere Christian) is there betweene twenty and two thousand yeares? who would desire to haue twenty yeares of all possible and perfect pleasure in this life, if for certeyn he shold know that for the same he shold remayne two thousand yeares in a burning fornace? And is there any so sensles who

would vndergo the greatest torment that can be deuised, I say not for two thousand but two hundred yeares, that he might here enioy neuer so great pleasure? What if hereunto I should ad the torment of hel which is not to endure for two thousand yeares only, but for euer without any end at all? Surely this eternity of torments without all intermission, without all rest of repose, is so great a matter as it may make euen an iron hart, or brazen brest to stoope and do pennance.

The second example shalbe of the *Glutton* and *Lazarus* in *S. Luke*. The rich *Glutton* for a small while made merry with his friendes, for he was clad in purpose and filke, and feasted euery day sumptuously. *Lazarus* on the other side was a beggar, & lay sicke at the gate of the *glutton* full of soares, and desired to be fedd with the crummes which fell from the rich mans table, & no man gaue him the: but a little after all these things were changed and turned vpside downe: the rich *glutton* dyed and descended into hel: *Lazarus* also dyed & was caryed by the Angels into a place of rest, to wit, into the bosome of *Abraham*. And truly the *Glutton*

after

after a very short comfort beganne to be tormented in the infernall flames, and there now is tormented, and for euer thal be, without all rest or stop. *Lazarus* being poore, patient, and vertuous, after a short tribulation passed vnto rest in the bosom of *Abraham*, and after the resurrection of *Christ* entred into heauen, where for euer he shall remayne in glory. Certainly had we liued at that tyme few or none of vs would haue desired to be like *Lazarus*, but all or the most part had desired to be like the rich *Glutton*, and yet now all of vs doe esteeme *Lazarus* to be most happy, and the *Glutton* most miserable: why then do we not now, whiles the choyce is in our hands chuse the vertue of *Lazarus* rather then the vices of the *glutton*? I say not that riches are to be condemned, seeing that *Abraham*, *Dauid*, and many other Saints were rich, but gluttony, ryot, vanity, want of compassion, and other vices, which brought this *Glutton* vnto hell fire are to be condemned: neyther do we only looke on the pouerty and soares of *Lazarus*, but we commend his patience & piety, although that this be much more to be admired in vs, that we knowing

X 3

things

things to stand thus, and esteeming the glutton most foolish, and *Lazarus* most wise, yet that there be so many found that continually imitate the folly of the glutton, when as they may be assured that they shall be like vnto him in torments, as they haue beene like him in their vicious life and wicked courses.

The third example that remayneth is of *Iudas* the traytour and *S. Matthias*, who succeeded the sayd *Iudas* in the Apostleship. *Iudas* was vnhappy in this world, & most vnhappy in the next; three yeares he followed our Sauour, still labouring by sacrilegious theft to fill his purse; not contented with that mony which he took for himselfe out of the comon allowance, but the infection of couetousnes pricking him forward he came at last to that point as he sold his Lord and maister, but afterwards being driue by the Diuell into despair, he restored the money, & hanged himself, & so lost both temporall & euermor-  
 lasting life: & therefore our Sauour pronounced that dreadfull sentence of him: *It had beene good for him that he had neuer been*  
 atth. 26. *born.* *S. Matthias* who succeeded him, that is to say was chosen in his place, enduring a

mo-

momentary labour & trouble not without great aboundance of heauenly delights; & now al his labour & trouble being ended he raigneth most happily with Christ in heauen, whome most faithfully he served & honoured vpon earth.

This comparison of *Iudas* with *S. Matthias* pertaineth vnto Bishops, & religious men. *Iudas* was an Apostle & consequently designed to be bishop, for of *Iudas* and *S. Matthias* *S. Peter* interpreted these words of the psalm, *Let another tak his Bishoprik*; & the same *Iudas* is to be reckoned among the religious, because *S. Peter* sayd of al the Apostles, *Behold we haue left al & haue followed thee, what shall we haue for the same?* *Iudas* the of all others most vnfortunat, after he had fallen down from the soueraigne state of perfection, by restoring the mony he lost that little gayn which he had so ill gottē, & making himselfe his own hang-mā, is now damned to endles punishment; who may be an example vnto al Bishops & religious men to looke about them, & see how they walke, & what dāger hangs ouer their heads vnles by good life they be answerable to the perfection of their state vnto which God hath called them: for

X 4

Saul



*Saul* & the glutton departed by death from their temporall felicity, and came into endles misery: *Iudas* had no temporall felicity at al, but the shadow only & hope of felicity, & yet by killing himself he came to euerlasting damnation and that more grievous then the other, eyther *Saul* or *Iudas* had enriched himselfe aboue al men of the world, and yet had after come to eternall pouerty, and endles torments of hell, as indeed he did, what good had the huge heap of all his riches done him?

Let then the argument which I made in the beginning of this Chap. & which now I repeat out of the wordes of the Apostle, remayne most firme and vncontroled: *Our tribulation which now is but for a moment and light, worketh aboue measure, most eminently, an euerlasting weight of glory in vs: we not looking at the things that are seene, but at the things that are not seene: for the things that are seene are Temporall, but the thinges which are not seene are Eternal.*

FINIS.

A TRUE  
RELATION  
OF THE LAST  
SICKENES AND  
DEATH OF  
CARDINALL  
BELLARMINE.

Who dyed in Rome the scauententh day of Septēber 1621. And of such things as happened in, or since his Buriall.

By C. E. of the Society of I E S V S



*Dilectus Deo & hominibus Moyses (Bellarminus) cuius memoria in benedictione est: simile illum fecit in gloria Sanctorū. Eccles. 45.*

*Moyses (Bellarmine) was beloued of God and men, whose remēbrāce is blessed: God made him in glory like vnto the Saintes.*

Permissu Superiorum, M. DC. XXIII.



A T R V E  
RELATION  
OF THE DEATH  
OF

*Cardinall Bellarmine*, of the  
Society of I E S V S.

**A**LTHOUGH this renowned Cardinall  
neither while he li-  
ued in *Capua*, of which  
he was Archbishop,  
nor yet in the Court  
of *Rome* to which  
he was after called, euer pretermitted  
his ordinary deuotion, euery day ma-  
king an houre of meditation, saying  
his

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his Masse, the offices of the Breuiary and our B. Lady, the Letanyes to his family and other prayers: yet had he obtained of the late Pope *Paulus V.* some yeares before his death, to retyre himselfe for the whole moneth togeather, euery yeare, to the Nouitiate of the Society of *Iesum* in Rome. And this he did euery September, in which month only, the high Priest the old law did enter into *Sancta Sanctorum*; and this high Priest prepared his entrance into that Holy of Holyes (where of the other was a figure) and not prepared himselfe only, but entred also in the moneth, as we may well thinke into the same. In this tyme secluding all other sayres, he made the spirituall Exercises bestowing foure houres dayly in meditation; and in the tyme betweene, which his Masse, Mattins, beades, and other prayers did take vp no small part, he wrote the golden bookes that after he forth of spirituall matters, printing euery yeare one, of all which the last (if he had presaged what was next to follow) was this *Art of dying well*, where in his best health he was neuer vnmindefull. And this last yeare of 1621. as if he

His preparation for death long before it hapned,

*His Death and Buriall.*

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receaued *responsum mortis*, a moneth sooner then ordinary, to wit, in the beginning of August, he began to thinke, of a retirement only for one moneth, of a perpetuall sequestration from all ordinary imployments, to attend to that thing which the *Psalmist* no lesse thirsted after the Hart the water, saying, *am petij à Domino, hanc requiram, vt inhabitem domo Domini omnibus diebus vita mea:* the thing haue I desired of our Lord, at will I seeke for, that I may dwell in the house of our Lord all the dayes of my life.

*Psalm. 26.*

And to compasse the better this his desire, he made great sute vnto this present Pope *Gregory the fifteenth* to be deliuered from the Court, from all Consistories, and Congregations, and what other Office soeuer, that he might bestow the small residue of his life on God alone, leading many reasons for this his resolution, to wit, his great Age, and that which followes thereof, his weakenes of body, decay of sight, hearing, and memory; his auersion from these toyles so heauy for so weake shoulders; and finally his feruent desire of returning againe

He retyreth from the Court,

gaine to the quiet haue of Religion, of which he was taken and aduanced be Cardinall, and in which before his auancement as the mirrour, and splendour of that Order he had liued 38. years together, in the continuall practice of Religious discipline, and all Christian perfection. Wherefore hauing beene most tossed in the waues of worldly affayres by reason of his dignity, then he would he now desired to strike saile and in that place to yield his owne spirit to God where first God had so bountifully imparted his holy spirit vnto him: there began his religious life, there he would end it.

Pope Gregory albeit he were loath to loose the comfort and counsaile of so worthy a man, whom the better to enjoy he had before called to dwell with him in his pallace; yet seeing him so earnest in his demaund, & the demaund itselfe so reasonable, at length yielded thereunto; and forthwith the Cardinall left the Court, returned to the Nouitiate of the Society, and dismissed the greatest part of his family, but yet so as there might remayne stil in the pallace, and

the same state they were before vnder him, and at his charge, vntill they could place themselves in some other seruice. Which tydings although it grieved them all, both for that they saw the losse they were like to finde in the exchange, and for the great loue and most deere respect which they bare vnto his person, from whence nothing but his commaund, or their own death could haue drawn them: yet seeing the constant & resolute mynd of their Lord, euery one bare the crosse as he could, more applauding his vertue then their own fortune in this diuorce; which the more grieved them in that they iudged him to haue lesse neede of any other preparation to dye well, who euen from his infancy had still exercised himselfe in that Art, which by practice he had obserued more then threescore yeares, before euer he left any thing written of that subiect in his printed booke.

Being now arryued at the harbour of his so long, and much desired repose on the 25. of August, when the feast of S. Bartholomew is kept in Rome, one busines of moment yet remayned in the

Congre-

He falleth sicke.

Congregation of the *Indice*, which much required his presence for dispatch, and the Cardinalls being now assembled on the 28. day, thither also he repayed, and after that it was ended, he took his leave and farewell of them all. All seemed to be sorry therat: some would haue persuaded him to continue, but as the *Euangelist* sayth of our Sauour, *Ipsē faciem suam firmavit, ut iret in Hierusalem*, he stedfastly bent his face to goe to Hierusalem: his mynd was on heauen, he would not looke backe, or be withdrawne from his iourney, which indeed was much shorter then any one there present did imagine: for that very night being the feast of S. *Augustine* (to which holy Doctour he was very specially deuoted, as all his workes doe testify) he fell sicke, and was taken with a very sharp and violent fever, that bereaued him of his senses for the tyme. Which rough entrance of the disease in one of his yeares made all afraid and most of all his Phisitians (for there came foure euery day vnto him) who apprehended euident daunger, and much grieved at this mischance; but their griefe was not greater then his ioy, who

desired nothing more then to leaue the world, as presently after appeared.

For when this fit was past, with great alacrity of mynde he began to discourse of the great gladnes and comfort he had, for that he was so neere his home, or as he did alwayes in this sicknes call it, *a Casa mia*, to my howse: and worthily Heauen did he call it his howse, for as S. *Augustine* Bellarmine sayth of the militant Church on earth: *non mines magis est domus tua: quā domus ubi habes howse. salutem aternam*: There is no howse more thin, then that howse where thou hast Aug. everlasting saluation: so might he no tract-10 in lesse fitly say of the triumphant howse, *Ioannem* Kingdome, and inheritance of al Gods seruants on earth, which he with so long and insatiable labour had purchased, that it was his howse, for there had he fixt his hopes, there had he heaped vp all his wealth, there was his hart, his treasure, all his desired good, to this world he was not so much a stranger as an enemy. And although that enen here Honour did follow his noble labours as the shadow the body; yet did none more fly from it, none more contemne and condemne it, then he. The Cardinall

proceeding in his discourse sayd and often repeated these wordes, *satis diu vixi*, I haue liued long inough, it is tyme to depart hence, and rest with God in euerlasting peace? What I haue to do more in this world? I am now feeble and fit for nothing; I am only a meere burden and trouble to my selfe & others. And then further declared, how he did loath and abhorre, and had still loathed & abhorred the course of this world, that men were so deeply plunged in the desire of temporall and transitory thinges; grieving at their preposterous proceedings, that their endeauours were not directed to their right end, and that God was not sought for, knowne, nor glorified as he ought to be: and this point piercing indeed his hart, he concluded with saying, that God had shewed him now a spirituall fauour to call him away, because it was bitter and distastful vnto him to stay any longer heere &c. Thus with more to this effect did he then speake, & of these things only was his continuall speech.

The Physicians expecting the issue of the disease, and nature thereof, found it

it to be a continuall feuer *per subintrantiam* with proportion of a double Tertian, the one more excessive then the other: the former bereaued him of his senses, the other was much more moderate. And truly it seemes this bereauement to haue bene sent him for the greater manifestation of his vertue, for therein he no lesse edified others that saw him, then he did in the other, but rather much more; for according to the rule of the Philosopher, *in repentinis agnoscitur habitus*, our disposition is best knowne by suddayne euents: so the violent and suddayne pulls did shew the habits of his Saint-like mynde, hauing no other effect therein then to make him recurre to his prayers, which he did as soone as they began, and say them as farre as he was able. When this vehemency was a little relented, he would make the signe of the Crosse, and begin another prayer, neuer so much as once in all these extreme fits speaking any idle word, or shewing the least signe of any impatience. In so much as my selfe in company of others often visiting him, and that at such tymes as he was in this feuer, I doe sincerely

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cerely protest, that I neuer saw man in his best health, repose more quiety, or make lesse shew of feeling the force of any disease, then alwayes I saw him in this. For the most part his armes were decently layed a Crosse on his brest, he neuer mouing (vnles he were willed) any part of his body, neuer sighing, neuer complayning, no though his tongue were scorched with the raging heat of the ague, did he neuer so much as cal for drinke, or once offered to refresh his mouth; so as the beholders could make no other iudgement of him, but that which the disciples made of *Lazarus*: *si dormit saluus erit*, if he sleepe he will recouer; for his magnanimity was such he rather seemed to sleepe, then to be sicke, and thereby gaue greater signes of life then death.

But notwithstanding this is great courage and patience, the disease still increased, and the increase caused the Physicians according to their wont to warne him to make his last wil & testament, to the end he might be the more free in thinking on the life to come, towardes which he did now draw on apace. To this

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his suggestion he made no other answer, but that al was dispatched, his Testament was made, his goods disposed, every thing determined many yeares ago; adding withall that he had giuen to every one of his seruants som what according to their degree and place which they had in his seruice, and according to that small abillity he had to gratify them withall. For other things, although he once intended to make no will, as mindfull of that pouerty which he had vowed in Religion; yet afterward least such small things as he left, should come vnto other handes then of poore men, he made a shorte Will, agreeable to his little wealth, which I shall after set down, leaving his Order (the Society of *I E S V S* I meane) heyre not to his wealth which was none at all, but as he sayd vnto the in his sicknes, *propensa voluntatis ac paupertatis meae*, of my affection and pouerty; and he might well say of his pouerty, for besides that which he had left for his owne diet (which was alwayes very meane) and the wages of his seruants, he had already bestowed the rest on the poore, in so much as he had not inough left him

Y 3

him

Ioan. ix.

His will & testament.

him for his buriall and Exequies, in case the Pope had not fauoured him, as after that he shewed: and the Will it selfe was such as might beſeeme *Bellarmino*, but to others will seeme perhaps as strange as any that hath beene made for many yeares by a Cardinall.

Now though this mention of making his last Will gaue him to vnderstand the danger of his disease, yet he much desired to be more particularly informed thereof, and to that end requested all the Physicians to tell him plainly in what state he was, assuring them all that he feared not death but desired it: and so far (quoth he) I am from all feare, as that I fynd a speciall comfort to thinke thereon; yea life it selfe would be more grieuous vnto me then death. Wherefore I pray you aduertise me betymes, that I may receaue the holy Sacrament ere I depart. Vpon these words the fourth day of his sicknes it was consulted amongst the Doctours whether it were not expedient that he should receaue the B. Sacrament of the Altar *per modum patici* and they iudged it not expedient to giue it him in that manner,

but

but only by way of ordinary communicating, and their reason was because he might yet continue for many dayes, and in case some sudden accident should befall him, this receauing might suffice for the other.

Vpon this warning giuen, he prepared himselfe to Confession, and in such manner, as if that Confession were to be the last that euer he should make in this life; and such was the innocency of the man, that albeyt he were in his perfect sense, yet could he hardly fynde what to confesse; in so much as his Ghostly Father was in some perplexity as wanting matter of Absolution, till by recourse to his life past he found some small defectes of which he absolved him: and when the B. Sacrament was brought he would needs rise to receaue it, as he did and prostrated himselfe on the ground with singular deuotion and humility, to the great edification and amazement of all the beholders. And this his piety vpon euery occasion did manifest it selfe in all his sicknes, in so much as he desired the Physicians leaue to say the Office of the Breuiary, and that so earnestly, as

He deuoutly receaueth the B. Sacrament.



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the Doctors, though they denyed that (as a worke to great for his weakenes) yet to satisfy his importunity they graunted him in lieu thereof to say his Beades, but with some pause betweene euery Decade, least too serious application might hurt his head. And seeing that no more would be graunted him, he sayd to those about him: Me thinks I am become a meere Secular man, and am no more Religious, for I neyther say Office, nor Masse, I make no prayers, I doe no good at all; and this seemed to afflict him more then his sicknes, which yet was most violent and mortall.

After meate all his recreation was to heare the liues of Saintes read vnto him, especially of Bishops, and aboue all of S. Francis, and in hearing their rare and eminent vertues, he would alwayes weepe, and sigh after that perfection of life to which they had so happily arrived, and from which (such was his humility) he thought himselfe to be much further off then he was; for he could not but be neere them whome for so many yeares he had most diligently followed.

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ed. Besides this griefe conceaued for himselfe and his own vnworthines, another thing also seemed to afflict him, to wit, the continuall watch in the night with him, for he would ordinarily demand of such as he saw about him in the mourning, whether they had watched with him all that night, and if they sayd yea, then would he reply; so much trouble, and of so many, for my sake! For me, I say, that am but a worne, a poore wretch, and fit for nothing! and if he saw more together with him, he would say, one is sufficient to watch, let the rest sleepe, and let another watch whiles he doth sleepe, the trouble of so many is a trouble vnto me who deserue not so much attendance. Likewise when he saw any extraordinary thing brought him to eate, as chickens or the like, he would say that such expense was ill bestowed vpon him, and would be better on the poore, whome he so loued, and was so bountifull vnto them, as he left himselfe so little, as could hardly mainteyne him and satisfy his family. And for that on his death-bed he was so carefull of them, it will not be amisse to put

Y 5

downe

His charity & continuall remembrance of the poore.

He causeth the liues of Saintes to be read vnto him.

downe some example of his life in this kind, and it shalbe the first he did after his promotion, by which some coniecture may be made of the rest, which I leaue in silence.

Pope Clement the 8. soone after he had giuen him his Cardinalls Hat, made him also Archbishop of *Capua*: forthwith he left *Rome*, and like a true Pastor repayred to his flocke there to reside, and discharge all the duties of his function. And first of all finding the reuenewes of that Church to amount to three thousand pounds sterling, he presently gaue vnto the poore, two thousand. maynteyning himselfe and his family with the rest, which for one of that ranke was very little, but he would no more: and when after the death of the sayd Clement with other Cardinalls he was to repayre to *Rome*, for the election of the new Pope; the poore came flocking about him, crying, and saying, that his departure would be their vndoing. No so (quoth the Cardinall) for my going to *Rome* will not I hope take away my rents, and if they remayne to me, they shall rest where they are with you. They all

He replied with teares, that they thought he should returne no more (as indeede he did not) and then that the rents should be neyther his, nor theirs. And my selfe haue seene often in *Rome* when the Cardinall went abroad, at his returne, all the lower entry of his house full of poore people, on whome he bestowed his ordinary almes. And in particular, which I may not omit, one Shrouetyde an English man halfe distracted of his senses, came boldly to the Cardinall (for neyther his dores, cares, or puse were shut from the poore) & demaunded some reliefe, hauing as he sayd nothing to eate: the good Cardinall without any further deliberation caused his owne dinner to be deuided in two, and gaue the one halfe thereof vnto the sayd Englishman, and dined himselfe on the other: and my selfe coming that very day to the Cardinall, was aduertised therof. But exāples hereof are so many, as would make a volume, & I meane not to digresse any further from his death.

Many other vertues werē noted in him at this tyme, and so many as that his sicknesse may seeme to haue bene the

He giues halfe of his dinner vnto a poore Englishman.

the

A liberall allowance.

His great  
courtesy  
& respect  
vnto all.

the abridgement of al which he had exercised in his life before. For besides the aboue mentioned courtesy in this extremity to all that did visit him, his resignation of mynde was admirable. And for the first he neuer respected his owne inconvenience, payne or trouble, in so much as not only to Cardinalls and Prelates, but to any other that came to see him (and there came many) he would take off his night-cap, lift himselfe vp in his bed, speake vnto euery one more or lesse as the quality of the person, or matter that he spake of did require; and would neuer endure that any should stand bareheaded in his presence, and this euen vntill the two last dayes of his life, when nature being far spent, the feuer with the decay of his strength still increasing, he eyther attended not to such as came but vnto his prayers, or else his eyes and eares sayling, he neyther saw nor heard them, vnles they spake somewhat lowd: and euen to his owne seruants he bare that respect, as he would endure much rather then put them to any trouble. And when Fa. *Muntoli* once told him, that no man held it for a trouble to serue him

him, and such as there attended were his owne seruants; he answered only to these last words, and sayd they are not my seruants but my brethren, brethren they are, and for such I esteeme them.

And that indeed he esteemed them more like his brethrē then seruants many wayes appeared, especially if any of his house fell sicke, as there did two immediately before he fell sicke himselfe: for when his custome was to go to their chambers, to sit and talke with them, to comfort them, & euery way to assist and help them. And touching these two, the last of which *Mattheus Tortus* was one, the other an attendant of his chamber, this memorable thinge is recorded; that whereas *Tortus* was exceeding sicke, and held to be in great danger of death, and the other but in the entrance of his disease which he seemed not much to regard, yet the Cardinall hauing seene them both sayd, that *Tortus* should recouer and the other dye, which as it seemed strange to all that heard it, who saw great signes of death in the one, and scarce the appearance of any sicknes in the other; so the event proved to be true: for the later within few

few dayes departed this life, and *Tortus* yet liuing, and in perfect health.

**His resig-** His resignation and indifferency of  
**nation and** mynd was very exact, without all con-  
**indifferen-** traction or reply: whatsoever hap-  
**cy.** ned, whatsoever was determined, no-  
thing troubled his mynd, no exception  
was made, one thing only excepted (yet  
that thing be subiect to exception for  
thus it happened. He hauing from the  
beginning of his sicknes prepared him-  
self to dye, it fell out that the seauenth  
day held by the Phisitians for *Critical*, he be-  
gan to be somewhat better: much ioy was con-  
ceaued therat, and the same signified vnto  
the Cardinall, who weighing the matter  
in another ballance, was somewhat trou-  
bled with this sudden resolution, and sayd  
mildly vnto the Doctors: I had thought  
at this tyme to haue gone to my house  
and home, and now I see that you will  
hinder me: I pray you let me goe. Their  
answere was, that it belonged vnto their  
office to preserue his life as long as they  
could, and was pleasing vnto God, and  
he also was bound therein to con-  
curre with them, to doe as they should or-  
dayne, and be contented to stay in the  
world

world vntill that God should otherwise  
dispose. Well then (quoth the Cardinall)  
his will be done: but if the choyce were  
in my handes, I should rather dye then  
liue; wherefore doe as you will, I shall  
follow your direction. And when the  
Phisitians were gone, he seemed so much  
to be discomforted, that his Attendants  
were all moued to comfort him, and  
that no lesse then ordinarily men vse to  
comfort others that are to dye, & would  
longer liue.

Agayne, at another tyme when  
three of his foure Phisitians had consul-  
ted and determined to make tryall of a  
new remedy, he sayd vnto them: Will  
you not yet let me goe? Ah let me al-  
one, now it is high tyme. *F. Minnoli*  
answered and sayd, the Rule of our So-  
ciety doth binde ys in sicknes to obey  
the Phisitians; he had no sooner named  
the Rule, but the other recalling his for-  
mer wordes sayd: you say well, there is  
a Rule, let them appoint what they will, I  
will do whatsoever they will haue me: so  
punctuall he was in obseruing the Rules  
of the Society in all things, eyther for  
life or death; with, or against his own  
incli-

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inclination. Some heere perhaps will say that notwithstanding he loathed this life, thirsted after heaven, and would gladly be with God, yet he was not without for his owne death. To which idle fancy I answer with S. Augustine: *Non est iniustum homini iusto optare mortem, quando*

*August. l. amaraissima est vita: sed si Deus optatam non dederit, non erit iustum nisi tolerare eam amarissimam vitam:* it is not unlawful for a good man to wish for death when as life it self is very bitter vnto him: but if God yield not vnto his desire, he cannot lawfully refuse to endure his bitter life. So he. And so the Cardinall although he wished for death, was yet resigned vnto Almighty God, to vndergo the longer endurance of a bitter life.

But leauing his vertues for a while which euery where occurre to be recounted, let vs a little behold what other thinges happened in the whole course and successe of his sicknes, in the beginning whereof it was thought good for auoiding of recouise to speake little thereof, and to extenuate the same as not mortall, but rather some casuall indisposition; and this persuation continued for three

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three or foure dayes till the Pope truly informed by his owne Physitian who repayred dayly vnto the Cardinall, and by the Generall of the Society in what state he was, came in person to visit him the fifth day of his disease, for then all apprehended the matter as it was, & made no other account but to loose him. Whē the Cardinall saw his holines enter into his chamber, he sayd with the good Centurion: *Non sum dignus vt intres sub tectum meum,* I am not worthy that you should enter vnder my rooffe; with other wordes of great dutifulnes and humility: & when the Pope shewed the griefe of mind he conceaued for his sickenes, and how much he esteemed his losse; the other answered as he had alwayes done that he had liued long inough, & therefore desired no longer respite on earth, & I will pray God (quoth he) to graunt your Holines as long life (for he is ten yeares younger then Bellarmine was) as he hath vnto me. The Pope replied (but not in so lowd a voyce as the Cardinall could heare him) I haue more need of Bellarmines merits, then of his yeares. Many wordes past betweene them of

Pope Gregory visiteth him on his deathbed.

Luc. 7.

The humility of Pope Gregory.

Z

great

great affection in the one, and submissive humility in the other. The Pope after that he had twice most lovingly embraced him, being to depart, said that he would pray to God that he might recover: Not (quoth the Cardinal) that may recover being now fit for nothing but that Gods will and pleasure may be done eyther for life or death. After that the Pope was gone, he seemed to be much more cheerful then he was before the cause whereof he disclosed vnto *Minutoli* saying: Now truly doe I well hope that I shall dye, for the Popes are neuer known to haue visited Cardinals but when they were in danger of death or rather past all hope of life, to which effect he alleadged diuers examples.

Remayning therefore in this ioyfull hope, when diuers of the Society came to him and offered to say masse & pray for him, he would very lovingly thank them all, but still accepted their cure with this *Caueat*, that they should not pray for his longer life, but contrariwise that he might soone make an exchange therof for a better, that his passage might be safe and soone. The cause of this his

desire

desire he alleadged to be, for that now he had prepared himselfe, & knew not for the time to come what in the rest of his life, if it were prolonged, might befall him: for, said he, I haue knowne diuers, who if at some tyme when they were well disposed had departed this life, had beene in very happy state, who recovering their health, fell after very far from that seruour, and dyed so desperately as in humane iudgment they may be rather thought the children of perdition then life. Now therefore (quoth he) seeing I am ready, why should I liue longer and expose my selfe to such an hazard? Now nothing troubles my conscience, for God (his goodnesse be still thanked therefore) hath so preserved me hitherto, as that I doe not remember in the whole course of my life euer to haue committed any scandalous action, which perhaps if I should liue longer, may befall me, for weakenes of body drawes oftentimes with it weakenes of mynd, by which good men haue beene seene to haue relented from their former vigour & vertue. This with more to this effect did he speake to expresse the cause why

Z2

he

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Luc. x. he desired the dissolution of his earthly tabernacle, which was no other, but the least through the frailty of body & mind he should hereafter offend God, whom hitherto, in *sanctitate & iustitia omnibus diebus vite sue*, in holines and vertue all the dayes of his life, he had so carefully, & continually serued, & whome now he had rather dye then displease.

This his feruent desire grounded on the foresaid motiue was so imprinted in his hart, and fixed therein so deeply, euen then when his violēt ague bereaued him of his senses he was often heard to say: *Signore, vorrei andare a casa mia quando sarà quel giorno che io venga al vostro Regno &c.* O Lord I would gladly goe to my howse; when will that day be when I may come to thy Kingdome? And the eleauenth day after his sickness he sayd vnto all his Phisitians: when shall I heare frō you that happy newes that I must depart to another life? when shall I be deliuered from this body of death? They answered as before, not so long as they could keep him alieue. We (quoth he) God sees my desire, & how willing I am to come vnto him. And

His disease  
is found  
to be mor-  
tall.

indeed

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indeed *non est fraudatus desiderio suo*, God heard his prayer, and that very night he was seene to yex or sob in such manner as a learned Phisitian watching with him held it for mortall, and forthwith deuerrified the Generall (for so had the Cardinall before willed them, when they shold perceauē him in euident danger) who came early the next morning, and seeing how matters went, thought it best, plainly to acquaint him with the truth, and sayd vnto him: My Lord, I thinke that the end of this sickness will be the end your life, and by all likelihood you cannot escape long, for the Phisitians now giue a very ill censure of your disease, vpon some signes they haue seene, & more & more discern in you: so as it seemes Almighty God will call you vnto him, and you shal do well to make your selfe ready, and dispose of what you haue, the tyme is short, & dayes are dangerous.

At this vnexpected, but much desired message, the good Cardinall replenished with inward ioy, presently with cheerfull countenance, and vndaunted courage brake forth into these wordes:

Z 3

Buona

His great  
ioy at the  
newes of  
his death.

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*Buonannoua, buona noua, o che buona noua*  
*e questa!* that is, good news, good news,

O what good newes are these! Lo the security of an innocent mynd, of a sincere seruant, and Apostolicall mā, who is ioyned in death, wherat others doe tremble; and made that his gayne which worldly mē esteeme their greatest losse, but these graces are not bestowed, but vpon such only as haue wholly bestowed themselves vpon God, for such alone as S. Gregory sayth (*contēplatione quadā retributionis internæ, etiam priusquā carne ex-*

Gregor.

24. in Iob.  
cap 7 pro-  
pe finem.

*liantur, hilarescunt; & dum vetustatis debitum soluant, noui iam muneris lætitiā perfruantur*) by the contēplation of that which the soule receaues within, doe, before they leaue their bodies, become cheerful; & euē then whiles they are yielding to the dissolution of their old nature, doe enjoy the comfort of their new reward. So he of the vertuous in generall, which in this worthy man we see so particularly accomplished, who still praied with the

Phillip. 5. Apostle and sayd, *Cupio dissolui & essecum Christo*: I desire to be dissolued, and to be with Christ.

After this ioyfull exclamation, turning

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ning his speech vnto F. General, as answering vnto that which he had suggested, he said: For disposing of my things I haue nothing left to dispose, and it grieueth me that I haue nothing to bestow vpon the Society, for I feare much that in making you mine heyres, as if I had something to leaue you, I shall but charge you with new debts, which for my sake you wil be forced to discharge.

The poverty of the Carduall.

The Generall replied, that therein he should not trouble himselfe, he had left the Soeity so much, and so much honoured it with his name and immortall labours, as it esteemed that treasure more then all the riches of the world. Well the said the Cardinall, I came hither to bestow one whole yeare in preparing myselfe to dye, but if it please not God that I bestow any more time heerin, neyther truly shall it please me; & therefore your message of death is most gratefull &c.

After this he caused one to reade vnto him the death of S. Charles Borromeus, as desirous in his own to imitate it; which being ended he desired to receaue the sacraments of holy Church, & that as soone as might be, least after he should be lesse



able for indisposition both of body and mynd to receaue them, and to preuent also any suddayne accident that might in this weaknes take him away, ere he had armed himselfe with this so necessary and foueraigne defence.

Forthwith all thinges were made ready for receauing of the B. Sacrament of the Altar for his *Viniſcum*, which was ministred vnto him by the hādes of the *Generall*, and receaued with exceeding deuotion of the Cardinal, for notwithstanding his extreme weaknes of body he would needs agayne, as he had done before, rise out of his bed, & kneele on the ground to receaue it; and so earnestly he was to receaue it in this reuerent manner, as it was not possible, without his great grieve and distast, to hinder him. The *Generall* perceauing his will so frequently bent on that deuotion, wold not withstand him therein, least the inward grieue might more afflict his mind then that exteriour action endamage his body: wherefore he receaued it kneeling on the ground, with singular humility; & after some collectiō made according to his wōt which endured for some while

His recea-  
ueth the  
B. Sacra-  
ment with  
great de-  
uotion.

he

he began to talke with the *Generall* about his buriall, and the manner of his funeralls, which he did with so great peace of minde, and so familiarly, as if in his health he had spoken of going to dinner, or some other light and ordinary matter.

Much he desired to be buried like a religious man; & all his discourse tended thereunto, For first he requested to be buried in the common vault vnder the ground (for so in *Italy* the vse to bury) where others of that Order are ordinarily layed; then that his funeralls might be plaine, & in such manner as if he had died in the Society; & had neuer been advanced, being very earnest that no pompe or splendour, accustomed for other Cardinals might be made for him; that they would not open & enbalme his body, but bury it entiere as they doe others: and finally that his dead body presently after his death might be conveyed secretly to the Fathers Church called the *Casa professa*, and there interred, without any intermedling with the Exequies of the said Fathers, as they vse to do for their own in such cases. The *General* not

A true religious Spirit.

to trouble him, being in those tearmes, made no semblance of any mislike, howsoever he thought it not convenient that all should passe in that order. Wherefore conferring with the Pope therein some things were reuerſed, for his Holines would haue him buried like a Cardinall, but with meaner pomp; he would haue him embalmed, & would haue the other Cardinalls to be present ſending alſo his owne *Quiriſters* thither in the reſt he condeſcended to what he had determined, as after ſhalbe ſhewed.

He his an-  
neyled.

The ſame day ſome fix or ſeuen houres after his receauing, he demaunded the other, and laſt Sacrament of the ſicke, *Extreme-Vnction* I meane, which he requested the ſooner to receaue, becauſe he would be ſure, he ſayd, not to be deſpriued of it, or to take it when he ſhould not know well what he did take; he was now in his perfect ſenſes, and therefore might receaue it with deuotion; he did, and answered *Amen*, with great compunction of hart at each ſeuerall vndition; and now with greater ſerenity of mynd then before he expected his laſt

all, & coming of our Lord to take him out of this vale of miſery and bring him where he might ſee, *Bona Domini in terra uiuentium*, the ioy of our Lord in the laſt of the liuing. *Psalm. 37.*

And for that ſome Sectaries of theſe daies had bruted abroad that he had ſoured their cauſe (of which he was the reſtriction) or had recalled ſome of his opinions, he intreated F. *Andreas Eudamon-Loannes* then preſent, that he would certify in ſome writtē record, that whatſoeuer he (to wit the Cardinall) had written or printed concerning matters of

He maketh a  
Proteſta-  
tion of his  
Fayth.

Fayth againſt the Heretikes and Heresies of theſe tymes, that now on his deathbed, he did moſt reſolutely auouch, ratify, and confirme the ſame, & cauſed this his attestation to be written, and ſubſcribed by diuers that were preſent, as by his two Nephews, certayne Fathers of the Sociery, & ſome of his own ſeruants; and I doubt not but the ſaid Father out of the great loue and dutifull reſpect which he alwayes bore the Cardinall, will very willingly diſcharge this debt in ſome work that he ſhall ſhortly ſet forth, if his health doe

not

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not hinder him, as it hath done many others of his most commendable, & profitable endeauours.

Being thus armed for his last encounter, and in great tranquillity and peace of mind, he began againe to cast backe his eyes on his life past to see what therein might trouble his conscience, or breed any feare in him at that strait account before God, which now hourly he did expect to be called vnto: and after al his discussion & search he sayd vnto Father *Minutoli*, that no one thing so much troubled him of all that he had done in his life past, as that he had left his Church & Archbishopricke of *Capua* where by his continuall residence he might haue done more good to the honour and glory of God, and good of those soules committed vnto his charge, then in any other place; & that heere in *Rome*, it seemed that he had lost his time and had done nothing of any weight or moment: whereas yet he was well knowne to leese no tyme that he could well spare, & was imployed in al matters of most importance which concerned the whole Church, the proper office

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of a Cardinall, as the sayd Father told him, which is not so much to attend to a particular member, as to the common profit of the whole body: for as Saint *Leo* will noteth: *publica praferenda sunt proprijs & ibi intelligenda est ratio vtilitatis, vbi vigilat cura communis*. Morcouer, sayd the Father, You can haue no scruple in this matter which you did by commaund of the Pope, whome you were bound by your rule to obey, & consequently your abroad heere not being of your seeking but his enforcing, it cannot be imputed to you as a fault, but contrariwise is commendable, as proceedinge from exact Obedience which you could not refuse.

*Leo epist.*

Indeed, sayd the Cardinall, so the matter passed, and I plainly signified vnto *Paul* the fifth, that I could not in conscience, not residing in the place, keep the Archbishopricke in my handes & therefore desired him in case he would haue me to remain in *Rome*, that I might altogether renounce the Archbishopricke, that men might not iustly charge me, and with reason say: He hath forsaken his wife, and yet keepes her dow-

*Bellarmin*  
wold not  
leave his  
Church  
and keepe  
the rents.

See the tender conscience of this most holy and innocent Cardinal.

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ry and therefore leauing the one, I renounced the other, and yielded vp all entirely as wel charge as profit into the Popes hādes, without euer making any mention of allowāce for my selfe to be deducted from thence. So he. And yet he might haue substituted a Suffragan, and kept at least two parts of three, had he beene so disposed; but he renounced all freely, and wholly, and after the renuntiation, made sute to the Pope to allow him somewhat for his maintenance hauing now only left him the tittle of a Bishop without a Church, the dignity of a Cardinall without any liuing, and charge of Seruantes without hauing so much rent as to pay his Cooke; the Pope allowed him, as he had in *Capua* allowed himself, foure thousand crowns, and for that one part of this summe was leuied by way of pensiō on the rents of the Church of *Capua*, though it were done much against his will, he neuer ceased til his death. yearly out of his small allowāce to bestow something on the poore Monasteryes of that Citty; so as all this matter passed with singular commendations of heroicall magnanimity

on

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on his behalfe. and in most honorable manner. But for that he had learned of his deare Maister B. F. Ignatius, not only to seek the glory of God, but *maiozem Dei gloriam*, the greater glory of God in all thinges; and because he thought that he might haue done more good in *Capua* then in *Rome*, therefore did he sorrow, & had this remorse. O noble Bishop! O zealous mynd! O rare example worthy of the name, renowne & eminent vertue of *Bellarmyne*! How holy was his life not stayned with mortall sinne? How secure a conscience, that had at his death no scruple, but for the exchange of one good worke for another, and that imposed vpon him by an ineuitable command? What shall I heere say, but that *fecit mirabilia in vita sua*, he hath, even in this mortall life, done wonderfull things.

This scruple being remoued, and his mynd quieted, there remayned one difficulty touching his temporall estate, to wit for repayment of his Cardinalls Ring; for effecting of which he vsed the help of the Cardinal of S. *Susanna* to his Holines, alleadging this reason, that *nōn*

*erat*

*Eccles. 37.*

*Scipio  
Card. Co-  
bellinus.*

*erat soluendo*, for he had not wherewith  
to bury him, much lesse to pay that debt  
adding futher that the same grace had  
beene before graunted vnto Cardinal  
*Baronius*, and another Cardinals. Vnto  
which request the Pope most willingly  
yielded; and further at the request of  
the *Generall*, for the Cardinall sought  
not; the Pope also condescended to giue  
a pension of three hundred crownes be-  
tweene his two nephews, & had doubt-  
les graunted more, if more had been de-  
maunded; but the Cardinall little min-  
ded his nephews or earthly preferments  
hauing his thoughts on heauen, which  
he alwayes called his Home; there was  
his reward layd vp, *Et merces eius magni-  
nima*.

Great me-  
anes made  
to see the  
sicke Car-  
dinall.

When it was knowne in the Citi-  
ty that the Pope had beene with the  
Cardinal, that he had taken his *Viaticum*  
that he was anneyled, and that there  
was no hope left of long life, wonder-  
full it was, not only to heare the hono-  
rable report which all made of him, but  
to see the meanes and inuentions vsed  
& that by men of Quality, to come vnto  
to him. Some sued vnto the Cardinall

and

and great Personage; some intreated  
the Fathers; some vsed the help of his  
seruants, and others made other deuises,  
and this not only to see him, but to kisse  
his hands, his head, or some other thing  
about him; & when therin they had sa-  
tisfied their deuotion, they would touch  
his body with their bookes, their beads,  
handkerchieffs, Crosses, Medalles and  
other the like thinges, and that very  
reuerently on their knees: and in this  
kynde none were more forward than  
the Cardinalls themselves; who by rea-  
son of their more frequent conuersation  
did best know him, and some of them  
mentioned his Canonization: & when  
once they knew of his sicknes they cam  
very often vnto him, and ten of them  
sometymes in one day, who all desired  
his blessing, but he constantly refused to  
giue it; and one of them taking him by  
the hand kissed the same, & the touched  
his eyes and head therewith, at which  
*Bellarmino* meruailing, when the other  
was gone asked those about him, what  
kind of curtesy this was, and how long  
it had beene in vse amongst the Cardi-  
nalls?

Aa

An-

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Great reuerence  
done him  
by Cardi-  
nalls and  
Prelates.

Another tyme the Cardinalls that came would needs before they departed kisse his hands, at which he was much grieued, and would haue withdrawn them backe, but was not able to resist their importunity, and therefore only sayd, *non sum dignus*, I am not worthy of his honor, especially frō you my Lords & he offred to haue kissed theirs againe one by one, but they would not yield, & he was to weake to force thē; & some Cardinalls againe togeather with other Prelats would needs haue his benediction, which he vtterly refused to giue; & they continuing to aske it, he craued theirs, so as the contention grew who should blesse ech other; which a Cardinal perceauing decided the matter by taking *Bellarmines* right hand, and blessing him selfe therewith perforce, at which sight the others, not willing to vse that violence desired agayne so earnestly his blessing on their knees, as he to auoyde so importunate molestation giue it, but sayd withall after he had giuen it; What will the blessing of poore miserable wretch as I am auayle you? why doe you trouble me so much

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for it? and so in his death & life the honours which with their sweet stings do deadly wound others, he alwayes turned to his greater humiliation.

Two Cardinalls about the rest seemed to be more solicitous of him, *Ado-Cardinal*  
*randino* & *Farnesius*; the first was then in *Hippoli-*  
*ome*, the other absent; the first came ye-  
tus *Aldo-*  
*bradinus*.  
of tē to the Nouitiate to enquire how he did, & out of courtesy forbore to visit him as not willing to trouble him with his presence, yet at length he resolved to see him, although his sight cost him teares, when he saw him past al hope of recovery, and measuring *Bellarmyne* by other men, he demaunded of *F. Minu-*  
*ti*, whether the present apprehension of death did not affright him. Nothing he said, quoth the Father, of which your honour shall now see the experience, and then asked the sicke Cardinal, whether he would not gladly depart to another life. I would to God said *Bellarmino* that I might, & that very soone, I wish that I were already gone, for what should I stay any longer in this world? With other lik words which shewed not desire only, but a delight also he had

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to thinke on death; in so much as when any would comfort him in his sickness they would mention the same as a discourse most pleasing vnto him.

Diuers wayes did this forsayd Cardinal manifest his affection vnto Bellarmine, which I heere forbear; and when he with others, requested that when he came to heauen, he would remember them, and pray for them; although the vertuous Cardinal alwayes shewed a great hope and confidence in Gods mercy; yet was this conioyned with no lesse distrust of himselfe, for he would earnestly craue euery mans prayer and to this petition of the Cardinals he answered more then once saying. To go to heauen so soone is a great matter, & a great for me; men vse not to come thither in such hast, and for my selfe, I shall thinke it no small fauour to be sure of Purgatory, and there to remaine a good while in those flames, that must purge and cleane the spots of my offences, & satisfy the iust wrath & iustice of almighty God. But when I am come Home quoth he, I wil not faile to pray for you all; and this he promised to doe not on

Bellar.  
mine not-  
withstand-  
ding his  
singular  
confidence  
in God,  
had great  
distrust of  
himselfe.

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ly for these Cardinals, but for all his benefactors & seruants, vnto whom, & to all those in the Nouitiate he gaue (being hereunto much vrged) very often his blessing.

Cardinal Farnesius was at this tyme at this house in Caprarola thirty miles from Rome, who hearing of the sickness of Bellarmine wrote many letters to Father Minoli, desiring to be informed from time to time of the progresse of his sickness, and, when it should happen, to haue the whole narration of his sickness and death together; moreouer that Bellarmine by him might be aduertised of the singular affection which he bare him, or as it pleased him to tearme it, *du. ifull respect*: adding withall: *Mà quando piacesse à Dio, di voler questo Signore per il Cielo &c.* but in case it should please God to call this Cardinal to heauen, I desire your Fatherhood to procure me of F. Generall some payre of beades of the Cardinals, or else his Breuiary, & I will make that account of it, as the great opinion I haue of his singular sanctity doth require that I should. The same agayne he solicited in another letter written foure

Cardinall  
Farnesius  
his iudge-  
ment and  
esteem of  
Bellar-  
mine-

6. Septeb.

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daies after, at the end of which he added  
with his owne hand these wordes, *Vincere  
conpena di questa imminente perdita, ma insieme  
10. Sept. godo dell'opinione che gia si comincia scoprire  
della sacrità di questo Signore.* That is, I live  
in paine of this losse to neere at hand, but  
withal, I am glad for the opiniō which  
already begins to manifest it selfe of the  
Sanctity of this honorable person. And  
in another which was written after his  
29. Sept. death he sayth, that he will put Bellarmine  
before his eyes, *come vn essemplare de  
gnissimo d'imitatione &c.* as an example  
most worthy of imitation: and I hope  
(sayth he) not a little to be holpen by  
the intercession of that holy soule, that  
may a far off follow his steps, who hath  
so much honoured the whole Church  
& sacred Colledge of Cardinals, & that  
no lesse with his vertue then learning.  
So Farnesius, with more to the same ef-  
fect.

This Cardinall in respect of the  
Bellarmine great obligatiō the whole Society hath  
did great- euer had to that name, which his owne  
ly esteeme merits haue much more increased, and  
Farnesius. for the particular affection he bare vnto  
Bellarmine, was of him also had in speciall  
regard

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regard, & as often as Farnesius his letters,  
still full of loue, were read vnto him, he  
would in very effectuall wordes make  
remonstrance how far he was indebted  
vnto him, and how little able to dis-  
charge that duty which he did owe, him  
of which in his health he was neuer vn-  
myndfull, and had determined to dedi-  
cate a great worke vnto him which he  
had began vpon S. Pauls Epistles, con-  
teyning a literall, morall, and dogma-  
ticall explication of all the Apostles  
wordes; a worke worthy of Bellarmine,  
necessary for these tymes, much vrged  
and desired by many; but hauing fini-  
shed some Chapters of the Epistle to the  
*Romans*, considering with himselfe the  
length and difficulty of the thing, his  
small helpes, with other great employ-  
ments, his weake body, the short and  
vncertayne tyme of his life, he left off  
that enterprize, & wrote his other litle  
booke, as he insinuateth in an epistle to  
the Cardinal himself prefixed before his  
booke of *The eternall felicity of Saints.* Lon-  
gitudo Operis (saith he) & breue spatium quod  
mihi superest vite, & quotidiana occupationes  
quae parum omnino ad scribendum mihi otij re-  
linquunt,



*lingunt, effecerunt, ut de Opere illo perficiendo plane desperarem:* the length of the work, the short space that remaynes of my life and my dayly busines which leaues me very little leasure to write, made me despayre of euer finishing that worke. So he: and for that it pleased Cardinal *Bellarmino* to shew such singular gratitude to this his friend on his death-bed; & on the other side, for that *Farnesius* is further resolved to erect some honourable monument of him in the place where he is buried, I could not let him passe vnarmed in this narration.

**Bellarmino**  
much ho-  
noured &  
loued of al  
the Car-  
dinalls.

And for the other Cardinalls, they did also so tenderly affect him, as few or none of all those which came to visit him, could forbear weeping; and one of them a very graue man sayd vnto *F. Minutoli*, that he did greatly glory to haue been made Cardinal by that Pope which had made *Bellarmino* Cardinal; and that *in toto genere* (I vse his owne wordes) the world hath not had any of so singular learning accompanied with so great humility and Religious maturity as he, for many ages, & perhaps may expect long ere it haue another. And he

he did well to specify his humility, for though he were equall to any, yet he so still demeaned himself as though he had beene seruant to all, and this euen vntill death; for to all that came vnto him in his sicknes, although he did speake with al respect and duty vnto them, yet at their departure he would craue pardon of them, and say; My Lords I pray pardon me, if doe not as I would, or as I am bound, for I am not myne own man, I want strength of body, I can do no more: and indeed he did more then was conuenient for one in his case to do though much lesse then he desired to haue done to them, whom so hartly he did honour.

In fine, when the danger of his disease was once diuulged ouer all the Citty, not only Cardinalls, but many Bishops, Prelates, and other of speciall note repayred to him, especially the three last dayes before his death, when being sometymes sleepy, sometymes with his eyes closed in prayer and meditation, he neyther marked who they were that came, nor heeded much what they did: in which tyme the foresayd

Note the  
common  
opinion  
that all  
had of his  
sanctity.

Cardinalls, Bishops, Prelates and others sent many little capps of silke, such as they vse to were vnder their square capps; and others sent white night-caps which they desired might be put on his head as they were, and with them they sent also little Crosses of gold and silver, Reliquaries, prayer-bookes, & other thinges to touch him, and that in such multitudes, as there were more then a hundred and fifty red, white, and other capps put on, and taken from his head during this tyme, and since his death that number hath beene much increased: many thinges were taken away by such as came to visit him, and those also by great personages; many more were begged and sought for from many places, as after in part I shal shew or rather touch only, for the particulars of this alone would much exceed the length of this Relation.

Honourable is vertue, and the root of all true honour, in regard wherof the auncient Romans built the Temples of Vertue and Honour together, because the one must necessarily depend of the other, as we see to haue hapned in this

Cardi-

Cardinall whose vertues were conspicuous in the eyes and iudgement of all, is not only the good did deerely prize them and him for them, but also the bad did reuerence and honour them; in so much as hitherto I haue not heard of one in Rome that did not, and doth not greatly honour him, both alieue & dead.

The deuotion of others vnto the Cardinall hath made me make the longer digression from his owne person: but now leauing the a little (to whom next soones I shall returne agayne) let vs a while contemplate, and cast our eyes backe on the sicke man, who perceauing in himselfe so great decay of strength, and his vitall spirits to be so much exhausted, prayed more instanly to be deliuered from this body of corruption, & sayd: Filthy flesh only fit for wormes to feed on, why dost thou keep me from God? and taking the flesh of one of his armes in his hand, he sayd in Italian: *Carnaccia traditora, perche non si stacchi? sarria pur tempo: che indugi? che stai à fare?* Treacherous base flesh, why dost thou not dissolue and seuer thy selfe from the soule? it is high tyme: why dost thou

delay

His great  
desire to  
be with  
God.

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delay? why doest thou not dispatch & make an end? And then turning himself vnto God, and wholly relying on his mercifull disposition, he sayd: *non mea voluntas, sed tua fiat*: not my will but thyne be done. And now drawing on apace to the last period of his life, he found more and more difficulty to take any meat, or keep what he had taken: and he had not only a great repugance and auersion from eating, but a great loathing and horreur to see any thing brought him. Heere what should his attendants doe? to force him, seemed to violent for one so weake, so meeke, and of that ranke and dignity: to persuaade him, was but lost labour, for such difficultyes are hardly ouercome by persuation: nothing remayned but to vrge him the Phisitians commaund, and that he was bound vnder Obedience to eate.

Hereat presently he would rise, take and eate whatsoeuer they brough him and that very readily though it were ne uer so much against his stomacke, & though he did presētly cast it vp again, neuer looking or respecting what was

His exact obedience in thinges most repugnant to his nature.

giuen

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giuen him: and which is more strange, euen when he was besides himselfe in the extremity of his bad fit, the very name of Obedience would haue made him takē whatsoeuer they had brought him: so accustomed and affectioned he was to that Vertue, as nothing seemed hard vnto him, that came vnder that tytle, imitating therein his deere maister our Lord & Sauioir Iesus-Christ, who as S. Bernard witnesseth: *Ne perderet obedientiam, perdidit vitam*, lost his life that he might not loose his obedience: conforme to that of the Apostle S. Paul: *factus obediens vsque ad mortem*, he was obedient euen vntill death. So Christ, so his disciple, & I doubt not but that those who shall write his life (if more then one vnder take it) will fynd many notable examples of this vertue in the course thereof.

Philip. 31

This here I will auerre vpon certain knowledge, that after his promotion, he put himselfe vnder the Obedience of the *Generall* of his Order, and bound himselfe to obey him no lesse then before in all thinges of any moment. And because the Rules of the Society doe

bynd

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When he was Cardinall he was obedient to the Generall of the Society, yea euen to his owne seruants.

bynd al in the tyme of their sicknes, not only to obey the Phisitians, but al such as haue any care of the; the Cardinall hauing one of his chamber a most diligent and faythfull seruant to attend him in this sicknes, he also obeyed in whatsoever he bid him doe; and he knowing well his Lords pleasure, when any thing was to be done, would not say as other seruants vse to do, if it please your Honour to do this, or take that, and the like, but in resolute tearmes: My Lord, lift vp your selfe, Take this, Doe that &c. & presently without any reply he would doe it, neuer saying more, but As you will, As it pleaseth you. Neither did this custome begin betweene them on his death-bed, but had still beene in vse and practice before, and that with al humility and alacrity, for he regarded not whome he did obey, but for whose sake he did it, and that made him euen in his seruants person to reuerence our Sauour. And so much for his Obedience.

The nynteenth day of his sicknes, being the beginning of the new moone, his pulse which hitherto had been strong began

*His death and Buriall.*

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began much to fayle, and many other ill signes appeared which did euidently prognosticate his departur to be very neere at hand. The Cardinal stil continuing as he could in his accustomed deuotion, in making deuout Colloquies, and iaculatory prayers vnto God, when any thing was suggested vnto him fit for that time and present occasion, he would thanke the suggestours, and giue them to know that he tooke great comfort herof, which was in manner redoubled when he vnderstood that the Pope had sent him a Plenary Indulgence, for the better gayning of which spirituall grace he said his Confiteor, with his diuers other prayers: & the last night of his life which was the 23. of his sicknes, the former signes still continuing, & increasing brought him into a certayne dulnes or insensibility specially some fife or six houres before his death, which made all who were about him to thinke, that now euery houre might be his last: yet euen in this state he made them all see, that he was present to himselfe, knew his own danger, vnderstood what was sayd vnto him, and answered directly to whatsoever

Pope Gregory granted him a pardon.

euery

euere was proposed: in so much as Father *Minutoli* speaking vnto him of the confidence he was now to haue in God, and recourse vnto his diuine mercy, by imploring his help in this passage, for pardon of his sinns, defence against all assaults of the enemy now most vigilant, he answered very deuoutly & directly vnto him in a low voyce, that so he did, and that in the best manner he could, & to manifest the same vnto them, to the end they might both see, that he vnderstood their wordes, and his owne case, he shewed this exteriour act of Christian piety,

Hauiing a little Crosse of siluer in his hand, he kissed it very often, and blessed himself diuers times, wherewith saying some prayers by himselfe, some together with them that were with him, and kneeled at his bed side: afterwards taking into his hand a greater Crosse that stood by, which had the picture of our Sauiors body fixed thereon, he did oftentimes very deuoutly kisse the same; a little after he layed it on his eyes, and taking it from thence he layed it on his left shoulder, imbracing it very

His great  
denotion  
to the  
Crosse.

ard between both his armes being put a crosse one ouer the other, and so continued a good while, till remoning it a little towards his brest he lifted his hand vnto his head to take off his night-cap, but could not doe it, and such as kneeled by him knew not what he meāt, till at last by coniecture Father *Minutoli* gathered that he meant to doe some act of deuotion, and therefore tooke off his cap for him: then the Cardinall tooke the Crosse, with both his handes, & so much forced himselfe, as he placed it on his bare head, & all this he did for the loue he bare to the death and passion of our Sauour, wherof this Crosse is a liuely Holy Image representation. Moreouer to shew the reuerence he bare vnto holy Images, for which point of Christian beliefe more martirs haue lost their liues by the hands of the bloudy & barbarous Iconoclasts, then perhaps they haue done for any other article whatsoeuer.

Lastly, I doubt not but that he shewed this zeale to the holy Crucifix, to shew his zeale against the Heretikes of these tymes, the true children of these parents, and liuely brood of these Progenitours;

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that the world might see how exact he was in adhering vnto that Fayth in all and euery branch and member which in his workes he had so learnedly defended, and procured in this his last sickness as before I sayd, to haue left registred in print after his departure: These reasons I say, made him so oftē & so earnestly to exercise these acts of veneration to the holy Crosse; which finally he layd on his brest vnder the couerlet where it remained til he was dead, so as he seemed vnwilling to see, think or desire any thing but Christ, and him crucified, and to testify to the world the interiour loue he bare in his hart to Christ, by the exterior reuerence which he did shew to his picture, the true character of a Catholick Christian man.

**The manner of his death.** Now was he come to the last hour of his life, and though his paynes were greater, yet his courage, his patience, his quiet & peaceable repose the same. This holy man began his praiers, sayd the *Pater noster*, and *Aue Maria*, & began againe the *Pater noster*, which being ended he sayd distinctly the Psalme *Miserere*, to the end: and being warned to say al-

the Creed, in protestation of his beleefe, and that he dyed a member of the Catholick, Apostolick, & Romā Church presently he began the same, and said it all through, and (which was much noted) with the end of the Creed he ended his speech, these being the last wordes that euer he spake cleerly and distinctly in this life, *Et vitam eternam, Amen: & life euerlasting, Amen.* After which his voyce so fayled, that they could scant with all diligence vsed, heare him, yet he sayd very softly to himselfe in such manner as he was able Iesus, Iesus, Iesus and continued still in the same till the last gaspe, which of such as beheld him was in a manner insensible, without any violent motion of his body or contracting of his countenance, any writhing of his mouth, any pāges or gasps, in so still, quiet, & peaceable fashion as it seemed a sleep rather then death, rather a mild and volūtary passage, then a matter of horreur or dread, rather a Saint-like repose then a finall departure out of this life. He left this world the seauenteth day of September, betweene six and seauen of the clocke in the morning.

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ning waiting not three weeks of three score and nineteene yeares, for he was borne on the fourth of October being *St. Francis* day, and dyed on the feast of the same Saint, dedicated to his sacred woundes, which miraculously he had receaved; the solemnity of which feast the Cardinall much laboured with *Pain* the fifth, to haue graunted to the Religious of that Order, with a speciall Office for that day.

The deuotion & reuerence shewed to his body.

His body soone after his departure by a secret way, for auoyding the resort of people, was conueyed in coach to the Church of the Fathers, where he was to be buried: & because as yet nothing was prepared for his exposing, it was carried into a priuate chamber of the house with expresse order of debarring as yet all access vnto it: but there came so many to see and kisse the same, and so great personages, as the prohibition was soone recalled, and leaue graunted vnto most to come. All kneeled thereat as to the body of a Saint, and with great deuotion kissed the same: some commended his learning, some his vertue, all his mylde, louing, and most affable beha-

uiour

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four: amongst the rest a great Prelate on his knees kissed the thumbe & two forefingers of his right hand, which had written so much to the glory of God, good of his Church, and comfort of many, no lesse then fifty tymes: and another not inferiour to the former, did the same after him; which deuotion of people & Prelates continued vntill it was an houre within night, and had done much longer, but that the Popes Physitian, together with his brother a Surgeon, came to open and embalme the body, who earnestly requested this office as a fauour at the Fathers hands, saying that they should both of the grieue much in case any other should do it.

As soone, as they began the same, many were present with towells, handkerchiffs, sponges, and other linnen to saue the blod & preserue it for Reliques and so Religiously industrious and diligent they were, as nothing thereof was lost: the Physitian himselfe in lieu of reward, cut away a little piece of the hinder part of his scull, which he esteemeth as a peerles Iewel and inestimable treasure: the other three Physitians were al-

He is embalmed & his bloud saued & kept for reliques.

B b 3

ready

ready provided: for wheras in the beginning of his sicknes they prescribed that he should be let blood,, & another time to haue horseleeches applyed to draw more; at both of these tymes they came with cleane handkerchiffs, and dipped, or rather dyed them in the blood, which by them and others was so greedily taken, as that no drop remayned; & the Phisitians were hereunto the more moved, for that besides the common report and opinion of his vertue, they saw in his sicknes such liuely prooffe therof, as none of them had euer seene the like in any before, which they neuer cease to admire and commend whensoever any mention is made, or occasion giuen them to speake of his sicknes.

The next morning the Nobility & Gentry of the Congregation of our B. Lady got his body into their Oratory, or Chappell, where being all assembled they said the Office of the dead for him, two Gentlemen alwayes standing at his head to keep the multitude from kissing his bare face, permitting them only his handes and feet. He lay on a fayre hearse, vested like an Archbishop, with his

his myter and pal, in so gracious a manner as I neuer saw a fayrer corse, and the same was sayd by very many that saw him. The Office being ended, the narrownes of this place was not capable of so great cōcourse, & to auoyd the inconvenience of such presse of people, the more hast was made to carry him into the Church, where being layd on a bed prepared for the same, there came to behold it, or rather to reuerence and worship it, as though, not the dead body of Cardinall *Bellarmino* newly departed, but eyther the body of *S. Augustine*, or *S. Ambrose*, or *S. Athanasius*, or some ancient Doctour, Bishop, or Patriarke had bene exposed & layed open to be honoured: and I know not what more deuotion the people could haue vsed vnto their sacred reliques, then now they did vnto the body of this Cardinall.

For they came not as ordinarily on such occasions they vse to doe, to gaze, & see the pompe of the funerals (which heere was very little) not to pray for the party deceased, not to enquire of his heires, his testament, his wealth, his buriall, or the like more curious then ne-

The wonderfull deuotion of the people to his body when it was exposed in the Church.



cessary matters; but to see as they called him, the Saint, to pray vnto him, to reuerence his body, & that in such sort, as if already he had been canonized: & for that it was now placed higher thē they were able to reach, and compassed by some of the Popes Guard, and Macebearers of the Cardinals that came to be present at the *Dirige*, they wearyed them all with giuing their beades vnto them, which the one on the top of their truncheons, the other of their Masses, lifted vp to touch his bare face; and so many beades being giuen to touch, and that so continually without any intermission, all looked or rather feared that his face would haue beene disfigured therewith for it was touched, as most coniecture by more then twenty thousand paire of beades; and there had beene no end of touching it, had not the Fathers with help of the Popes Guard after more thē three houres within night caryed it away perforce, as presently shall be said: and notwithstanding that the body lay aloft, was wel guarded with troncheous and Halbardes, yet were there of these pious theeves so cunning, as that some

some of them cut away pieces of his miter that he wore, others the tassels, and knots of his Cardinalls hat, others the skirts of his vestements, others other things; & what ech could get with great deuotion he kissed the same, lapping it vp in cleane linnen, silke &c. & two Prelates brought ech a short staff vnder his garment, and when they came ouer against one the other at the lower end of the hearse, where the hat lay at the Cardinals feet, they cast it off frō thence very dexterously with their staues into the bosome of one of their seruants ready at hand to receaue it, who had conueyed it clean away, had not one of the Fathers by chance espyed him, who by help of the Pops Guard recovered it out of his hands, and carryed it into the Vestry. In fine had not his body been wel guarded, I thinke that neyther hat, or myter, or vestement, or any thing else had beene left, & perhaps the very body it selfe had been takē away, & deuinded for pious spoyle.

And although his body were thus exposed in more playne and positie manner, with lesse splendour and ma-

Great industry v-  
sed to get  
reliques of  
the Cardi-  
nall.

Great cō-  
course of  
Cardinals  
to his bu-  
riall.

iesty then is accustomed for Cardinalls, yet were his exequies in other respectes very honourable. For contrary to that which both in his will he had designed & desired of the Generall on his deathbed to haue no Cardinals presēt therat, there came so many as more haue not beene seene at any burial: for excepting two or three for exceeding great age, sicknes, or some other busines absent, all the rest were there, and stayed vntil the very end of the office, which was performed by the Generall in his Cope & the Fathers of the Society: and further there was such resort, as none liuing euer saw more, or perhaps so many at once in that Church. When the Office was done, to satisfy the importunat request of so many as desired it, the body was taken downe, layed on a Beare couered with blacke veluet, and caryed to the Chapell of our Blessed Lady in the same Church, not without a strong Guard, where such as entred at one dore passing out at another gaue way for more to satisfy their desires; but it was not possible to satisfy all; for though it remayned there vntill after three houres in the night

night (as I sayd) yet were the Fathers forced to send away many that were still flocking thither much against their wil, and not without mayne force of the Guard and others, that commaunded & compelled them out of the Church, and shut the dores, to their no smal regret. The multitude being excluded, the body was put into a plaine coffin of wood, and layed in the ordinary vault where other of the Society are wont to be buryed: therin condescending to the Cardinalls desire, who would needes lye with them in graue, with whom he had liued, whome he had loued, and to whome for many years before his death he would haue returned, and ledd awayne a Religious life, vnder the common Rule, with the resignation of his Cardinalls Hat and dignity, if it might haue been permitted him, as I haue been informed by one to whome he imparted his mynd, and would haue vsed in the same; and my selfe haue heard him very hartily to wish it. But howsoeuer for some smal time (for long as I heare it shall not remayne in that place) his body rest in a poore vault, yet his soule

He is buried in a common vault.

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as he hope is in glory, and the glory of his Name in the monuments he hath left is eternall: *Et laus eius in Ecclesia Sanctorum*, which of all other prayse is the greatest, and is truly his.

In the Society all are bound to say two Masses for the soule of euery one of that order who dyes in the Prouince in which he resides, & this did the good Cardinall euen vntill death obserue, as we see in his Will and Testament, in praying for all such as dyed in the Prouince of Rome; for which cause & the singular merits of the man, the Generall presently wrote a common letter to all the Colledges to doe the like for the Cardinall, adding withall one to the number: whose wordes, being so rare a man and knowne also to be sparing in his prayeing of any, vnles the desertes of the person prayesd be singular, I will here set downe, especially the end of his letter, in which thus he writeth: *In riconoscimento di questo, e d'altri grandissimi obblighi, et in corrispondenza dell amore tenerissimo che egli porto alla Compagnia, è mantenuto sempre viuo, come a sua diletta Madre, se ben speriamo, che quella anima purissima non*

*habbia*

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*habbia molto bisogno di soffragi, ogni Padre le dia tre Messe & ogni fratello tre corone, tanto maggiormente anco douuteli, quanto che egli mentre è stato Cardinale, non ha preterito mai di fare a Padri & fratelli i soffragi consueti:* which in English is. In acknowledgement thereof, and of other great bandes of duty & correspondence of that most tender loue which he bare vnto the Society, as his deere Mother, which he stil continued during life, although we hope that most pure soule not much to need our prayers, euery Priest shall say three Masses, and euery brother three prayre of Beades, by so much the more due vnto him; because whiles he was Cardinall he neuer omitted to make the ordinary suffrages for the Fathers and brothers that departed this life. So he of the purity of *Bellarmino*, whome he had known & conuersed withal very many yeares: and this his opinion is the common opinion of all Religious and Secular, Prelates and Priests who with vniforme consent doe affirme and con-  
test the same.

Whiles this learned man liued, though his works did speake his worth, yet

*Bellarmino* ver-  
tues more  
blazed a-  
broad af-  
ter his  
death, the  
whiles he  
liued.

The Ge-  
nerall, te-  
stimony  
of his pu-  
rity of life.

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yet were his other noble Vertues so shadowed vnder the mantle of Humility, as they could not be seene in their perfect nature; and such as best knew them, had least list to speake them, lest their wordes might disclose what the Cardinall would haue to be secret: but now hath that Glory ouertaken him which he did still eschew, & beat backe with contempt of himselfe; now he who seemed amongst the Cardinalls to be inferiour to all, is more honoured then any: now that the earthen pot of his mortal body is broken, the shining lamp of his vertues accompanied with the trump and triumph of fame, yield their light to the world, and confound all malicious inuentions of the *Madianites*. Now is the candle no more layed vnder a bushell, but set on a Candlestick for all to behold: now is the mouth of detractors stopped that would with their lyes haue blemished his life, and disgraced his death many yeares ere it hapned: now (will they, nill they) truth shall trample falshood vnderfoot, and the cleere beames of *Bellarmines* vertue ouerbeare all slaunderous reports of malig-

*Iud. 7.*

*His death and Buriall.*

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malignant Sacramentaryes. Let them forge infamous fictions, let them print as they haue done most exorbitant lies, let malice-matcht with learning, arme their pennes to write reproach, yet shall al their force & fury fall to the ground, & his name be renowned for euer. The warrāt is sure that is signed with his promise, who sayd by the Psalmist: *In memoria aeterna erit iustus, ab auditione mala non timebit*: the memory of the iust shall remayne for euer, he shal not feare any ill report, and not only his life, and death but as the Prophet foretold of Christ *Erit sepulchrū eius gloriosum*, euen his sepulcher shall be glorious; for thither now come many to pray, thereon dayly they cast fresh flowers, thereof the speake, that specially they respect: it was common before to many, but is now made famous by him alone.

*Psalm. 112.*

*Isa. 55.*

The Habit, as the Philosopher saith, is best knowne by his Priuation; the darke night makes vs more to esteeme and valew the cleere day, and liberty is alwayes most gratefull after a long restraint: so *Bellarmines* absence hath made his vertues more prized, and the sense & feeling

feeling which now al find in his want, makes them with griefe to recall to minde, what a treasure they had whiles they did enioy him aliue. The Cardinals haue lost the prime flower & brightest starre of their Colledge, the Bishops a liuely patterne of a true Pastour; the Religious a perfect example of imitation; the learned a renowned Doctour; the poore a Father; the afflicted a comforter: the whole Church an ornament, and to renew stil his happy memory in their neuer dying affection, many Cardinals, Prelates and others of great Nobility haue carefully sought, & alwaies do seeke for something of his; and so much is already gotté, as besides his body little or nothing else is left. One Cardinal got his bed, another his Missall, another his Diurnall, Farnesius his Breuiary. What others got eyther during his sicknes or since his death were to long to write; they got his dublet, hose, stockings, caps, linnen, wollen, writings, pictures, shirts, handkerchiffs; and what else they could procure, leauing him so destitute of all things, as that the Fathers of the Society were forced

after

after his death to cloath him of their owne, and to borrow asquare cap of another Cardinall to pnt on his head (whiles his body for a day & anight lay in a lower chamber at the *Casa professa*) his clothers and caps being eyther taken, or giuen away before.

And not in Rome only, but from other places abroad many letters haue beene sent, and meanes vsed to get some thing that had beene his, which I let passe, setting downe only the clause of one letter written by a very worshipful Gentleman of our owne Nation, residing in *Naples*, which came to my hãds as I was writing this Relatiõ. The party wrote it in Italian, that the Generall (to whome he is well knowne) might see it, & in this manner. *Son stato agrauato & questo con grandissima a instãza della Sig. Duchessa di Santo Elia molto mia Signora, & Parrona, di farli hauere qualche cosa che fosse della felice memoria dell' Illustrissimo Sig. Cardinale Bellarmino; come a dire, qualche beretino di tela che il detto hauesse portato, o qualche parte di vna sua camisia, & questo per la grandiuotione, che la detta Signora porta all'morto: & essendo bisogno, pregare N. N. in nome mio*

His Reli-  
kes much  
desired by  
many.

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di

*di cooperare quanto sia possibile , di trouare qualche cosa per cōsolare la diuotione di questa Signora.* That is: I haue beene vrged, & that with exceeding importunity by the Dutches of S. *Elias*, my very good Lady & Patronesse, to procure her somewhat of Cardinal *Bellarmino* of happy memory, that is to say, some linnen night-cap which he hath worne, or some piece of his shirt, and this for the great deuotion the sayd Lady beares towards the dead Cardinall. And if need be, you may intreate N. N. in my name to help as much as is possible to fynde out some thing to comfort the deuotion of this Lady. So he. And although that this letter came soone after his death, yet were all these things eyther giuen, or taken, or stolne away ere it came, & her request satisfied another way.

*Bellarmino* mines behaviour and carriage.

In fine, no man in Rome of his rāke in the memory of any man liuing hath dyed with so generall good opinion of all: no funeralls haue beene celebrated with so great concourse and honour; no sepulcher so much frequented. Two and twenty yeares he liued Cardinall; forty a Religious man; he be-

gan

gan betimes to beare the yoke of Christ, was neuer wearyed, neuer faynted till the end. A man of such lenity & meeknes, as he would offend none; of such candour and sincerity, as he could not dissemble with any; of such kindnes, & courtesy, as he was beneuolous vnto all. Of temporall emoluments he was neuer moued with losse, or delighted with increase; his wealth was the poore mans aine, not his own profit; his losse their hinderance, not his hurt; to men of our land as well English as Scottish he alwayes shewed himselfe a worthy friend and speciall benefactour; neuer denying them any thing that conueniently he could graunt; neuer sparing his labour, his pen, or purse to pleasure them as far forth as he was able; of which I could leadge very many examples, were not that field to large, and this no place to recount them. Of all which, and what neuer els he did, we may now say, *Laus eum in portis opera eius*, his workes raise him in the gates; that is, at the tribunall and iudgement seat of God: where their worth is valued, and their alew rewarded, and he in his euerla-

*Laus eum in portis opera eius* *Prov. 31.*

Cc 2

sting

sting rewardes glorious for all eternitie

The tyme  
of Bellar-  
myne.  
death re-  
uealed &  
foretold  
to Pope  
Gregory  
the xv.

And now for cōfirmation of the said Card. holy life & death there are some things reported, & not reported oīly but manifestly proued to be miraculous. Of which that first occurreth to be remembered, that the General, after the death & funerals of the Cardinall repaying for audience to this present Pope, Gregory the fiftēth, was willed by the said Pope to read a letter which he tooke from of a little table and gaue him, in reading wherof, he found these wordes: *Betweene the sixteenth and seauententh of September, Cardinall Bellarmyne shall go to heauen* and as his Holines testified the writing of that letter, could not then when he wrote it, so much as haue heard of the Cardinalls sicknes: and indeed about midnight of the sixteenth day he fell into his agony, and dyed the next morning. Although out of humility the Writer desired to haue his name concealed; yet doth the thing it selfe speak both *Bellarmines* sanctity, & thrice happy end, and the singular vertue of the sayd party, and great vnion with God for he could not haue knowne this but

by reuelation, no naturall causes to one so far absent, being able to yield so exact & punctuall assurance in so vncertaine casualty as is the life of man, which dependeth in so many, and those so indeterminate circumstances, as are the meanes by which it may be eyther cōtacted and cut off, or else drawne on to a greater length. This knowledge alone appertaineth vnto him, from whom nothing can lye hid, and in whose hāds alone are all our liues, all moments, all tymes, which by vs can be no more or lesse known, then it shal please his mercifull goodnes to opē & disclose vnto vs.

The same morning that the Cardinall departed this life, his voyce was heard to speake vnto some in the Citty (of the number I am vncertayne) and he say vnto them, *Adio, adesso me ne vado in Paradiso*: farewell, for euen now I go to heauen: which voyce amongst others was heard of the Dutches of *Sforza*, a very vertuous Lady now liuing in Rome: and one of the other who heard the like voyce did not at that tyme know that the Cardinall was in any danger of death at all. The Vertue, Nobility, multitude

He reuea-  
leth his  
owne  
happines.

titude of these personages, together with the vniforme report, is a sufficiēt warrant of their words. And euen now (though somewhat late) is come to my handes a briete Relatiō of a miraculous cure done by a Relique of his, vpon a Religious woman of the order of *S. Bennet*, called *Paula Landi*, in the Monastery of our *B. Ladyes in Campo Martio* of Rome. Thus the thing fell out.

A strange  
and mira-  
cuius  
cure done  
by a Re-  
lique of  
the Cardi-  
nall.

The said *Paula* the sixth day of October by a fall brake one of her tib-bones in such sort, as that one part thereof did stand out, and the other was turned inward towards her brest: the paine she felt was excessiue, and withall her weaknes was such, as he could not vest herselfe, eate, or vse her arme. The Surgeon in setting the bone right, increased her paine; and besides the extremity of her bodily griefe, she was inwardly also very much afflicted in mynde with the feare eyther of a continuall lamenes if she did recouer, or with the long endurance of that insupportable torment, which would haue no other end, then the end of her life. Whiles she remayned in the perplexity of these afflictinge

thoughts

thoughts; there was brought to the Monastery a piece of linnen, that had touched the Cardinals body, which she desired to haue, & when she had it, did apply the same to the wound much swolne with the concourse of humors: then betaking herselfe to prayer, hartily craued the intercession of the holy Cardinal; & loe in the space of one houre she was deliuered frō al paine, could vest herselfe, walke, and doe any thing as before, in so much as one the Sondag following (for this hapned on fryday) she serued the rest a table, and at this present is as well able to doe any thing as euer she was before. And this the party hath testified to my selfe, who purposely got leaue to speake with her about this matter; and not only the sayd *Paula*, but others of her Order, who were present when I speake vnto her, did testify the same, adding further that all of the sayd Monastery would doe the like; & *Paula* herselfe wrote as much as here I report subscribed the same with her own hand, and sent it to the Fathers of the Society of the *Casa Professa*, where the Cardinal is buried.

Cc 4

Since



Since the former cure there hath hapned another, & that vpon an Honorable personage, to wit, the Lord *Riniullo* Bishop of *Bel-Castro*. This man being much afflicted with a paine in his sides, that wonderfully molested him, before he would apply any medicine therunto called for a little red cap of silke, which *Bellarmyne* did weare vnder his square cap, and confiding much in his merits & intercession, touched those partes that griued him therewith, & incontinently he was cured, & fully deliuered from all payne, as the said Honourable Personage hath testified and confirmed by his Oath, Hand, & Seale. More in this kind I might write; but for that I haue not such meanes to search out their truth as I thinke is requisite, ere they be thus diuulged, I leaue them to others to relate, who doe better know them: and in the history of his life, which already is thought vpon, they wil I doubt not be most faithfully recorded, to the Glory of God, Honour of his Seruant, and comfort of others. These thinges thus testified, I thought good to set downe, which haue so soone hapned after his death

death, because in part they cōfirme what before I wrole of his holy life & saint-like departure. God graunt vs his Grace so to imitate his Vertues, as we may shut vp this our mortall and frayle life, with. so happy an end. Amen.

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*Cardinall Bellarmine was borne in the yeare 1542. the fourth day of October, being the feast of S. Francis. He intred into the Society of Iesus at Rome the 20. day of September 1560. He was made Cardinal the third day of March 1599. He dyed in the Nouitiate of Rome the 17. of September 1621. being fryday, and the festiuall day of the holy woundes miraculously imprinted in the hands, feet, and side of Saint Francis, 24. dayes after he had left the Court, wanting but sixteene daies of threescore and nynteene yeares of age. He liued in the Society before his promotiō 38. years, five moneths, and thirteene dayes; in his Cardinalate two and twenty yeares, six moneths, & fourteene dayes: Cuius memoria in benedictionibus dulcedinis.*

*The Copy of the last Will, and Testament of  
Cardinal Bellarmine, made in the yeare 1611.*

*In nomine Domini nostri Iesu Christi &c.*

**I**N the name of our Lord Iesus-Christ.  
I Robert Bellarmyne Cardinall of  
the tytle of our Blessed Ladyes Church  
called *\*in Via*, being promoted thereto  
out of the Society of Iesus, desired leaue  
of Pope Clement the 8. of holy memo-  
ry, to mak my wil that my goods might  
be applied to pious vses, & that I might  
be sure that such temporall thinges as  
should remayne after my death, & such  
as whiles I liued could neyther be be-  
stowed on the poore or on Churches, as  
being necessary for myne own mayn-  
tenance, might returne vnto the sayd  
poore and Churches.

The Pope gaue me a more generall  
graunt then I desired, which I did not  
except, but only for bestowing them on  
good vses as I had desired. This Indult  
or graunt is amōgst other Bulls graunted  
me, in a great leafe of Parchment sealed  
with lead, dated in the yeare 1603. the 8.  
day of Aprill, and 12. yeare of the Pon-

tificate

tificate of the sayd Pope Clement.

This graunt presupposed, I made my  
will at Capua whiles I was Archbishop  
of that Citty: afterwards that Will be-  
ing annulled I made another in Rome;  
but the circumstances of thinges being  
altered, and that second also abrogated  
I determined now agayne to make my  
will, being of the age of threescore and  
nyne, & very neere as imagine to my  
last day, but yet by the grace of God in  
perfect health of body & mynd.

First therefore, I desire with all my  
hart, to haue my soule commended into  
the hands of God, whome frō my youth  
I haue desired to serue; and I beseech  
him, not as the valewer of merit, but  
as a giuer of pardon, to admit me a-  
mongst his Saints and Elect.

I will haue my body, not being o-  
pened, to be caryed without any pompe  
to the Church of the Society, cyther of  
the Romā Colledge, or of the professed  
Fathers: & let the exequies be made by  
the Fathers & brothers alone of the So-  
ciety, without concourie of the holy  
College (to wit of the Cardinals) with-  
out any bed made aloft, without armes

or

\* This  
Tytle was  
changed a  
yeare be-  
fore his  
death, and  
he made  
it titular of  
S. Praxe-  
des.

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or scutcheons, with the same plainenes as is accustomed for others of the Society: and in this I doe as earnestly as I can, humbly entreat his Holines, that he will satisfy my desire.

As for the place of my buriall, I would gladly haue had my body layed at the feet of blessed *Aloysius Gonzaga* once my ghostly child, but notwithstanding this, let the Superiours of the Society bury it where they list.

Of the temporall things graunted me by the Sea Apostolike, or gotté any other way, I dispose in this manner. I nominate and make my generall Heire the house of the Professed Fathers in Rome of the Society of Iesus, of which Order I was; but first of al I wil that my debts be payed if there be any, and all duties discharged to whome they are due: then for fourty dayes (as is the fashion) let there be giuen to my family such thinges as appertayne vnto their diet, that is to say, so much as is allotted them in money for their bread, wyne, and victualls. I am able to leaue them nothing else, because I desired this leaue of making my will, to bestow al I had

on

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on pious vses (as Churches and poore people) and for that cause gaue euery one of them wages, or some allowance besides their diet.

Let there be restored vnto myne own brother, or to his heires, an Image in a frame of Pope Clement the 8. Let there be giuen to my nephew *Angelo* a little picture, in a frame, of Robert Cardinall *de Nobilibus*, and one of the two, in frames, of *S. Charles Borromeus*, and one of the little Crosses which I weare about my neck, with the reliques that are in it.

Let there be restored to the Roman Colledge six tomes of the *Annales* of *Baronius* which it lent me, that other six of mine might be giuen to the same. for on this condition I receaued of the Colledge the first six tomes which were giuen therunto in my name by the Authour himselfe, that after my death I should leaue them all his workes entiere.

To the same Colledge I leaue one of my three best vestiments with the stole and manuple, which it pleaseth: also al my writings, & my whole library, vnles

it

To his brother & Kinsman

To the Roman Colledge.

To the professed Fathers.

it shal please our most Reuerend Father General to bestow the library on some other House of the Sociery, that is more in need.

To his  
first Ti-  
tular  
Churchs.

To our Blessed Ladyes Church in *Via*, which is my Titular, I leaue another of my three best vestments, such as it shal please myne Heyre to giue. I leaue no more to that Church, because as the Friars know I haue been at great charge in building of the same, and they requested that of me in lieu of other Ornaments which I had determined to haue bought them.

Whatsoever else doth belong vnto me, or shall belong, whether immoveables, moveables, liuing thinges, whether duties or debts owing me, whether sacred belonging to my Chappell, or prophane belonging to my wardrobe, or to my cellars, or other places whether ready money or whatsoever else, I wil as is sayd, that al entiere appertayne vnto the heyre, that is to House of the Professed Fathers in *Rome*: & I appoint and nominate the same for heyre in al & euery of these thinges.

For the help of my soule, I leaue

or

or prescribe nothing, because very little wil come vnto my Heyres as I suppose, For the seeing I neuer took care to heap vp mo benefit of ney, or to gather wealth: as also for that his soule. I trust, or rather know, the pious charity of my Mother, to wit the Society of *Iesus*, wil not be wanting to help me, as it is neuer wanting to other of her Children, and as my selfe haue neuer beene wanting all my life tyme, to offer Sacrifices and prayers for such as were departed of the same.

I nominate for honours sake my most Illustrious and Reuerend Lord, Cardinal *Aldobrandino*, for the Executour of The Executour of this my wil. I hope there will need no his will, labour in the execution thereof: and I and what he left him, leaue vnto the same most Illustrious Lord (then which I haue nothing more deare) a wooden Crosse filled with most pretious reliques, the names of which he shall find in a little deske, covered with red silke.

This Will and Testament I will haue to stand in force, the former two being annulled, which in all thinges, and for all, I reuoke, make voide, & annulate, notwithstanding that this Will hath

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hath not perhaps been made with wonted solemnities (as the Law requireth) for the Bul of Clement the 8. in which leaue is giuen me to make my will, doth expresly graunt me this liberty, and further to make it by simple letter, or any other writing, subscribed with myne own hand.

I Robert Bellarmyne doe dispose, or dayne, bequeath, and appoint by Testament as aboue, not only in the foresayd, but in any other better form whatsoeuer. The 23. day of Ianuary 1611.

FINIS.